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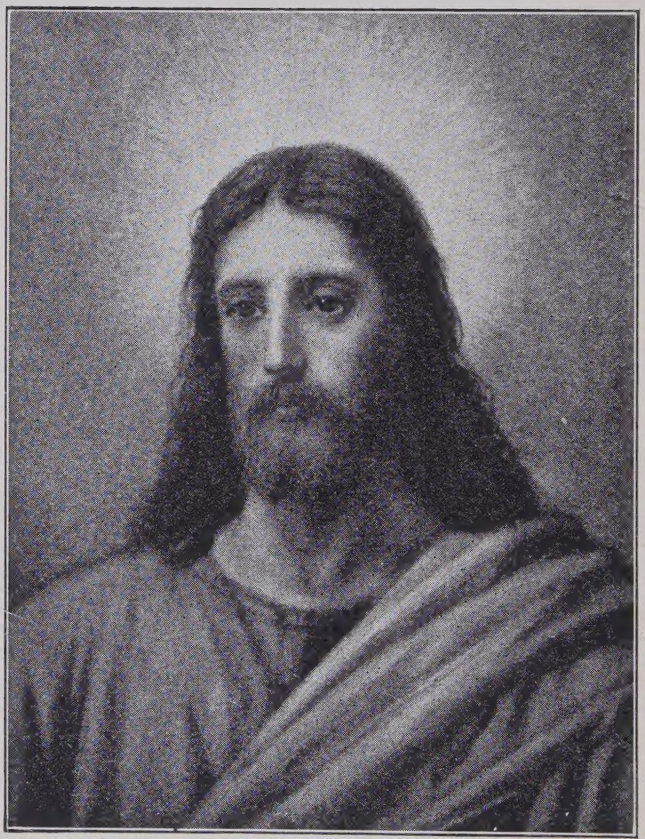
CHRIST IN THE ROSARY



CHRIST THE REDEEMER *Plockhorst*

CHRIST IN THE ROSARY

BY

REV. JAMES B. O'BRIEN

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PROLOGUE

NOVICIUS, Rosary in hand, was kneeling before the altar. For the time being his devotions were most attractive, without strain or effort. Behind the veil and door of the Tabernacle was his divine Master, and a deep sense of the Real Presence was his. He gave himself up to the joy of it, letting himself go back in spirit through the ages, to the beginning of things and beyond them. In that beyond was God, only God. Novicius could go no further. For the moment he could ignore all else, blotting out of consciousness the universe of creation; but God must remain. Without Him nothing, nothing! If you would know the meaning of the word, try to measure or define a void so empty that it cannot be known or felt. Then from that void try to see a world emerging without a cause. You cannot. Then God must be; He is the One Necessary Being.

God is alone. Yet how can that be true when He has everything and nothing can come to Him that has not already gone out of Him? It has been revealed that the Word, the Son of God, is co-eternal with the Father. Likewise it has been told that the Holy Spirit, proceeding from both the Father and the Son, had no beginning. The mystery of God's Being, the Most Blessed Trinity, may not be ques-

tioned, for it is an article of faith: "The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods, but one God." (Athanasian Creed)

God is never alone. "There is therefore nothing created, nothing subject to another in the Trinity: nor is there aught that has been added as though it had not once existed, but entered afterwards: therefore the Father has never been without the Son, nor the Son without the Spirit: and this same Trinity is immutable and unalterable forever." (Gregory Thaumaturgus)

Novicius grew restless. It may have been a human craving for company in kind. Whereupon his mind moved along with the march of creation as he knew it. At God's command the spirit world was filled with Angels, and the material world began to be. Planets and stars innumerable dotted the endless space. The earth swung into line and moved in its prescribed course being served by the sun, moon, and stars, itself serving man, who was made overlord of things with the duty of paying homage to none but his Maker. "And God saw all the things that He had made and they were very good." (Gen. i, 31)

Every creature is made to serve. The great bodies of space obediently stay fixed, or move in harmony with the Creator's law, inanimate matter fulfills the purpose of its existence, the growing things of earth shoot forth at nature's call, brute animals live and move according to the instinct given them; but

there were two orders created having the power of withholding the service due their Creator. Angels and men were given free will whereby to merit an eternal reward for free and loyal service.

Many angels abused the great gift to their utter destruction. Magnificent beings they were, and pride, it is said, proved their downfall. Novicius recalled a story of his younger days concerning a revelation to the angels by means of which their loyalty was tested. They beheld a cave which had been dug in the hillside to shelter beasts of burden. In their vision it was the bleak, wintry shelter of a new-born Babe Who was wrapped in swaddling clothes and laid in a manger. Learning that they were to serve and adore this Child, so poorly born, Lucifer and many more of the angelic host proudly refused to serve. Their revolt against divine decree brought punishment swift, sure, and everlasting. Down from the heights of heaven they were hurled into the abyss of hell, while the Archangel Michael and his loyal legions advanced in triumph to the presence of God and to the joy that never ends.

Novicius well knew that this story of the Angels' trial is not of faith, yet it had an appeal for him; this and another one which likewise had to do with the union of the divine and human. He was not alone in the pious thought, for there have been many learned in the science of God, who have deemed it more than possible that the Son of God, the second Person of the Blessed Trinity, would have become

Man even if there had been no call for Him to come and redeem the stricken race of men.

However that may be, it is not to be known here and now, for mankind did need a Redeemer. The devil tempted the first man and woman and they fell into sin, which robbed them and all their descendants of great supernatural gifts and brought untold evil into the world.

The angels sinned and the punishment was final. Not so with men, for God in His pity made a way out of bondage as only He could do. It was not a matter of simple pardon, but one of fitting satisfaction to the outraged justice of God, which same being infinite, could not be appeased by a finite offering, even if man, shackled and chained to sin, had anything to offer His Maker. It had to be infinite in value with humanity furnishing the part that could suffer: therefore, the union of the divine Nature with that of man through the Person of God's Son. The God-Man came and redeemed us, and the price He paid was very heavy.

Novicius was tired. He still fingered his beads and tried to win back the ease of prayer now gone. He longed for the glowing, burning heart that the disciples of Emmaus knew in the Master's company. Yet he realized that the Lord had left all needful to that end: the Sacraments, the Church, her liturgy and devotions. Even the beads in his hand formed a part of the great book that spoke of Christ. It has been said that the Rosary is like a scroll, and when it is unrolled as the Mysteries are repeated, it

discloses to the seeker the life of Christ. Very well, then, he would be an earnest, diligent seeker to the end that the beads might better serve to remind him of the prophecies and their fulfillment in Jesus of Nazareth, his Lord and Savior. Would it not be well to keep him company in his search for what may be found in Mary's Rosary about her Son?

BOOK ONE

The
FIVE JOYFUL MYSTERIES

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THE LIGHT OF PROMISE

Adam and Eve, the parents of the human race, could leave to their children only what they had themselves. Being separated from God by sin there was nothing for posterity save their own state of desolation. Their children down through the ages until today, and till the end of the world, inherit sin's burden, whose enormity may be measured by God alone, however much one may read of the dreadful aftermath in the history of man.

The separation was complete and hopeless but for the compassion of God Who called the erring ones before Him on the day of sin. In fear and woe they knew their doom when divine Justice spoke; but the divine Mercy lifted them from the depths with the promise of a Redeemer. Here are the words of God spoken to the serpent: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou wilt lie in wait for her heel." (Gen. iii, 15)

This promise, whereby a woman was to bring forth a Son and thus crush the power of the devil, was not to go out of mind as the race grew old. God took care of that. About two thousand years before the fulfillment He said to Abraham: "Go forth out of thy country and from thy kindred, and out of thy father's house, and come into the land which

I shall show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee, and IN THEE shall all the kindred of the earth be blessed." (Gen. xii, 1-3)

The three great patriarchs received the same promise from the Almighty in almost the same words. Abraham heard it when God tried his obedience by commanding that his son Isaac be sacrificed; Isaac heard it when God restrained him from going down into Egypt because of famine; it came to Jacob, son of Isaac, when he visioned angels on a ladder that reached up to heaven. Leaning upon the ladder God said to him: "IN THEE and thy seed all the tribes of the earth shall be blessed." (Gen. xxviii, 14) Jacob prophesied when he was on his deathbed. To his son Juda who was to father a line of kings, he said: "The scepter shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations." (Gen. xlix, 10) Here is indicated the time of the promised One. But God made it definite as the prophet Daniel testifies. The divine message came to him in a vision: "Know thou therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks." Now each of the sixty-nine weeks denotes a period of seven years. It was not long till the order was given by King Artaxerxes to rebuild

Jerusalem, and Christ appeared in the flesh 483 years later.

There were many prophets in Israel. The story of the promised Redeemer was told before He was born. His Mother was to be a virgin and He was to come when men had turned "their swords into plowshares, and their spears into sickles." He was portrayed as a teacher speaking directly and in parables; He was lauded for His wisdom: He was hailed as the Good Shepherd, as a King, a Prophet, and High-priest. A thousand years before the event the prophet Isaias told the weary, waiting world of the Man of miracles, and the royal psalmist described with heart-rending detail the sufferings and death that awaited the unborn Messias. The prophetic story was fashioned in full even to the glory of the Resurrection.

"Behold he cometh, saith the Lord of hosts." The ages of waiting and yearning are past. Enter now without delay into the joy of the Mysteries surrounding the Savior's birth.

THE ANNUNCIATION

Müller

FIRST JOYFUL MYSTERY

The Annunciation

PROPHECY

"Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel." (Isaias ii, 4)

FULFILLMENT

"Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His name Jesus." (Luke i, 31)

NARRATIVE

There should have been a deep feeling of awe in the world, especially in the Jewish world, when Christ was due to come. The signs were there for those who would read. The sixty-nine week-years of Daniel (483 years) had passed, and the kingdom of Juda and David was but a name. Cæsar Augustus was emperor of Rome, Herod being king of Judea under him. Rome was supreme, all conquering, and for the time being warfare had ceased in every land.

If the leaders of the Jewish people, the learned men of the nation, were engaged in reading the signs of the times, they would hardly look for the

first part of their great hope and expectation in the place selected by Almighty God. All Galilee was scorned by the Jews of Jerusalem, and Nazareth, a lowly city within its confines, would get but scant consideration from the proud Scribes and Pharisees. "Can any good come out of Nazareth?" was an old adage which they would repeat in proud disdain. Likely, then, they would look elsewhere, and not finding, conclude that the time was not yet.

Nevertheless, the long wait for God's good time was at an end. During the centuries the women of Israel could have known no higher aim than to be chosen as the medium of prophetic fulfillment, and many indeed were the daughters of Abraham who longed for the honor of being mother to the long promised Messias.

Yet there was one whose humility was so profound that she would not look so high. She did not aspire to that exalted Motherhood, for she had chosen a state of life that seemed to make it impossible. The name of this maiden was Mary, the daughter of Joachim and Anne, dwelling in the little town of Nazareth of Galilee. She was a descendant of David the great king, but there is little reason to think that the rich possessions of days long past remained to her family. In Nazareth too there lived another who could trace his lineage back to the royal prophet. Poor enough was this man, who was called Joseph, for he plied the trade of carpenter to earn his daily bread. Mary was the promised wife of Joseph, the formal betrothal being accomplished;

yet for all that she was resolved to remain a virgin, her vow having been inspired by God who had chosen this girl for a destiny far above and beyond that of any other creature.

To make this destiny known the Angel Gabriel came from Heaven and appeared to the holy virgin in her humble home at Nazareth.

"Hail, full of grace," was the angel's greeting, "the Lord is with thee: blessed art thou among women."

Mary was troubled, not only by the sudden coming of one who must be a messenger of God, but also by the words that fell so strangely on her ears. What manner of salutation could this be?

"Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end."

"How shall this be done, because I know not man?"

"The Holy Ghost shall come upon thee," answered the Angel, "and the power of the Most High shall overshadow thee: and therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin, Elizabeth, she also hath conceived a son in her old age: and this is the sixth

month with her that is called barren; because no word shall be impossible with God."

"Behold the handmaid of the Lord," said Mary; then, "be it done to me according to thy word."

Mary had sought no proof of the Angel's mission, but a sign was given when she was told of the divine favor to the childless Elizabeth. As to the rest, God had willed her to remain a virgin, and the message of Motherhood troubled her mind; when these seeming opposites were reconciled, she gave her humble consent. It is not too much to say and believe that the question was prompted by divine inspiration in order that the world might have this testimony, and so believe in the Virgin Birth of the Savior.

When the Angel Gabriel left Mary to ponder alone the wondrous Announcement and to marvel, as she would, that God should so exalt His lowly handmaid, she must have known that the power of the Most High had already overshadowed her.

"Behold the handmaid of the Lord; be it done to me according to thy word." What humility! And what a deed was thereby wrought! With Mary's submission to divine decree came the fulfillment of Eden's Promise, which was the inspired theme of psalmist and prophet and the anxious hope of countless numbers through the long centuries. "The Word was made Flesh and dwelt amongst us."

The Lesson
of the
First Joyful Mystery

HUMILITY

Our Lord taught the virtue of humility in His coming to the world, by His words often repeated, and by His example during His life among men. Often too He warned against the sin of pride. The Blessed Virgin gave proof of the deepest humility when the Angel Gabriel told her that she was divinely chosen to be the Redeemer's Mother. Striving to follow her in this virtue we first make sure that we have some clear notion of it. Briefly, it may be said that humility is a virtue which restrains any undue desire for greatness, and brings a recognition of unworthiness in self, the same being in accord with truth.

Keeping the definition in mind it will be readily seen that humility does not show itself when defects are exaggerated or good qualities are belittled. To deny our gifts, whether natural or supernatural, is not humility, but ingratitude towards God who bestowed them upon us. Humility is truth, and therefore we seek truth in the golden mean, knowing our faults as they are, knowing our good gifts as they exist and giving thanks to God for them.

We are not obliged to flee all honors and ad-

vancement, for ambition is not wrong in itself. We are not debarred as followers of Christ from furthering our interests so long as we have due regard for what is pleasing to God, and seek not in excess of merit. Testimony of this is found in the words of the Lord addressing the Heavenly Father: "I have glorified Thee on the earth: I have finished the work Thou gavest Me to do. And now glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee." (John xvii, 4-5)

Comparisons are odious when made by the proud, but the humble man will turn them to spiritual profit. He will discern in his neighbor greater gifts, if such be true; in him he may find fewer and smaller infractions of God's rule of life; he will hold in check the common tendency to enlarge on the goodness of self to the prejudice of others, all the while realizing that he himself has many hidden faults and his neighbor many virtues seen by God and hid from his fellows.

Humility from the Gospel of Christ

JESUS ADVISING HUMILITY

"Is it lawful to heal on the Sabbath, or not?" Jesus asked as He sat at table with a ruler of the Pharisees. Receiving no reply He healed a man who was afflicted with dropsy. Then, having marked the desire of many for the seats of honor, He took occasion to say:

"When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted." (Luke xiv)

THE PARABLE OF THE PHARISEE AND THE PUBLICAN

"Two men went up into the Temple to pray: the one a Pharisee, and the other a Publican. The Pharisee standing prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men,

extortioners, unjust, adulterers, as also is this Publican. I fast twice in a week: I give tithes of all that I possess.

"And the Publican standing afar off would not so much as lift up his eyes towards Heaven; but struck his breast, saying: O God, be merciful to me, a sinner.

"I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled; and he that humbleth humself, shall be exalted." (Luke xviii)

LORD, I AM NOT WORTHY

At Capharnaum a Centurion who was a Gentile, but friendly to the Jews, came to Jesus beseeching help: "Lord, my servant lieth at home sick of the palsy, and is grievously tormented."

"I will come and heal him."

"Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, go, and he goeth, and to another, come, and he cometh, and to my servant, do this, and he doeth it."

Jesus marveled at the faith of this man and told His followers that such as he would be in the Kingdom of Heaven, while many of the chosen people would be cast into the exterior darkness; then turning to the Centurion:

"Go, and as thou hast believed, so be it done to thee." (Matt. viii)

JESUS WASHES THE DISCIPLES' FEET

Jesus stood up from the table the night before He died, and prepared to wash the feet of His disciples. Peter protested as the Lord approached him: "Lord, dost Thou wash my feet?"

"What I do, thou knowest not now, but thou shalt know hereafter."

"Thou shalt never wash my feet," declared Peter.

"If I wash thee not, thou shalt have no part in Me."

"Lord," cried the chief Apostle, "not only my feet, but also my hands and my head."

When the Lord had taught this lesson of humility, and taken His garments again, He called their attention to it by saying: "I have given you an example, that as I have done to you, so you do also." (John xiii)

THE MOTE IN THY BROTHER'S EYE

"Judge not that you may not be judged. For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again.

"And why seest the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?

"Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote from thy brother's eye." (Matt. vii)

THE PRIDE OF THE SCRIBES AND PHARISEES

"The Scribes and Pharisees," said the Lord to the multitude, "have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not. For they bind heavy and insupportable burdens: and lay them on men's shoulders: but with a finger of their own they will not move them.

"And all their works they do for to be seen of men. For they make their phylacteries broad and enlarge their fringes. And they love the first places at feasts, and the first seats in the synagogues, and salutations in the market-place, and to be called by men, Rabbi.

"But be not you called Rabbi. For one is your master, and all you brethren. And call none your father upon earth: for One is your Father, Who is in Heaven. Neither be ye called masters; for One is your Master, Christ.

"He that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be humbled: and he that shall humble himself, shall be exalted." (Matt. xxiii)

I SAW SATAN LIKE LIGHTNING FALLING FROM HEAVEN

"Lord," cried the disciples, returning from their mission, "the devils also are subject to us in Thy Name."

"I saw satan like lightning falling from Heaven," said Jesus. "Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this that the spirits are subject unto you: but rejoice in this, that your names are written in Heaven." (Luke x)

GOD FAVORS THE LITTLE ONES

"At that time Jesus answered and said: I confess to thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to the little ones. Yea, Father; for so hath it seemed good in Thy sight. All things are delivered to Me by My Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal Him.

"Come to Me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart: and you shall find rest for your souls. For My yoke is sweet and My burden light." (Matt. xi)

THE VISITATION

Albertinelli

SECOND JOYFUL MYSTERY

The Visitation

PROPHECY

"Rejoice and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the holy One of Israel." (Is. xii, 6)

FULFILLMENT

"Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?" (Luke i, 42-43)

NARRATIVE

After the Angel Gabriel had departed, Mary recalled the tidings given by the divine messenger regarding her cousin Elizabeth, who was the wife of Zachary, a priest of the temple. The charitable heart of the Virgin impelled her to go quickly into the hill country where her relatives lived. This couple, though keenly feeling the sorrow of a childless old age, "were both just before God, walking in all the commandments and justifications of the Lord without blame." They had resigned themselves to God's will, and their humble submission won the divine favor. The cause of their sorrow was to be removed.

About six months before the Angel Gabriel came to the Virgin of Nazareth with his Message, it fell to Zachary's lot to minister in the Temple before the Altar of incense. He went in alone following the law and custom, the people waiting outside. Startled, terrified even, he beheld an Angel who suddenly appeared at the right of the Altar.

"Fear not, Zachary," said the Angel, "for thy prayer is heard: and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: And thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord; and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before Him in the spirit and power of Elias, that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people."

"Whereby shall I know this?" asked Zachary, "for I am an old man, and my wife is advanced in years."

"I am Gabriel who stand before God; and am sent to speak to thee, and to bring thee, these good tidings. And behold, thou shalt be dumb, and shall not be able to speak until the day wherein these things shall come to pass; because thou hast not believed my words, which shall be fulfilled in their time."

Outside the people waited and wondered at his

long delay. At last he came, and then they understood that he had seen a vision, for he could only make signs to them, the power of speech being gone from him.

When the Virgin Mary arrived after several days' journey through the hill country, Zachary, some months returned from Jerusalem, was still under the silence imposed upon him by God. No answering greeting could he give to Mary's salutation, but Elizabeth, "filled with the Holy Ghost," could not restrain her joy:

"Blessed art thou among women," she cried, "and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord."

Out of an overflowing heart Mary responded to her cousin's words with her divinely inspired Magnificat:

"My soul doth magnify the Lord:
And my spirit hath rejoiced in God my Savior.
Because He hath regarded the humility of His handmaid;
For behold from henceforth all generations shall call me blessed.
Because He that is mighty hath done great things to me;

And Holy is His name.
And His Mercy is from generation unto generations,
To them that fear Him.
He hath showed might in His arms;
He hath scattered the proud in the conceit of their heart.
He hath put down the mighty from their seat,
And hath exalted the humble.
He hath filled the hungry with good things:
And the rich He hath sent empty away.
He hath received Israel His servant,
Being mindful of His mercy.
As He spoke to our fathers,
To Abraham and to his seed forever."

Mary remained with her elderly relatives for three months of loving companionship, giving her love and her service with the same forgetfulness of self that marked her whole life. When Elizabeth's son was born, there was great rejoicing among the neighbors and kinsfolk because of God's mercy thus shown to her. On the eighth day they came for the circumcision of the child, whom they wished to name Zachary after his father.

"Not so," declared Elizabeth, "but he shall be called John."

"There is none of thy kindred that is called by this name."

"John is the name," wrote Zachary in answer to their objections.

While they wondered that he should so decide,

"his mouth was opened, and his tongue was loosed, and he spoke blessing God." He was filled with the Holy Ghost and prophetic words came from his lips, first praising God for coming to Israel with the Redemption promised to the fathers by mouth of the prophets. Then turning to his new born son, known to succeeding ages as John the Baptist, he continued his prophecy:

"And thou child, shall be called the prophet of the Highest:
For thou shalt go before the face of the Lord to prepare His ways.
To give knowledge of salvation to His people,
Unto the remission of their sins.
Through the bowels of the mercy of our God,
In which the Orient, from on high, has visited us
To enlighten them that sit in darkness, and in the shadow of death:
To direct our feet into the way of peace."

Soon Mary left Zachary and Elizabeth and their little son to return to Nazareth. She had finished her labor of love in the hill country, and home was calling her to come and there await the event that so deeply concerned herself and every soul in God's creation.

The Lesson
of the
Second Joyful Mystery

love of neighbor

Going with Mary on her charitable errand to the home of Elizabeth four days' journey away, we hear the voice of Jesus proclaiming a great commandment: "Thou shalt love thy neighbor as thyself."

Thou Shalt Love: Is it then under control? Yes, for it is not an emotional love of the senses arising from mere externals that delight the eye, nor yet the intellectual love elicited by exceptional qualities in the mind and heart of another. In these two cases love is merely natural; but the words of Christ bind all men without exception to have, and to show when occasion calls, a supernatural love of neighbor. Plainly, then, we must not only have a desire to see him stand well with God, but we must also be ready to promote his spiritual well-being, as we are able, in proportion to his need. This kind of love does not spring from the senses, but is a product of man's spiritual faculty, the will. Hence it is possible, and more than that, a duty, to love supernaturally even one who inspires a natural aversion.

Thy Neighbor: The term is all-embracing. It includes every rational being of God's creation who is able to receive God's friendship. It takes in those

who are united to God forever by ties of friendship that cannot be broken,—the angels and saints in Heaven, as well as the souls still waiting in purgatory for the Beatific Vision. It includes those who are still in the land of the living: those who are actual friends of God because they are in the state of grace, and those who are His potential friends though estranged from Him by sin. Love prays for the perseverance of the former and the conversion of the latter; love desires that all within and without the fold turn to Him Who is the Good Shepherd. There is no command to love those who are lost to God's friendship beyond recall. In a word, whom God loves, we must love.

As THYSELF: Rightly understood this is not hard. God does not command that we love our neighbor as much as ourselves, but in the same way that we love ourselves. It is simply a divine statement of the golden rule, which calls on us to do unto others as we would have them do unto us. It demands our pardon for those who have injured us, lest the prayer "forgive us our trespasses as we forgive those who trespass against us," prove a curse, instead of a blessing from our Father in Heaven. Happy we if in distress of mind or body and a true neighbor brings relief; fortunate indeed if we are going away from God and a good friend with kindly word gives us a fresh start in the right direction. As we receive we must give. Turn about is more than fair play; it is the command of God in action: "Thou shalt love thy neighbor as thyself."

Love of Neighbor from the Gospel of Christ

THE MARRIAGE FEAST AT CANA OF GALILEE

Jesus and His Mother were at a marriage feast in Cana of Galilee. During the course of the feasting the wine gave out, and Mary out of the goodness of her heart, wished to save the good people from embarrassment.

"They have no wine," she said to her Son.

"Woman, what is it to Me and to thee? My hour is not yet come."

But Mary knew He would grant her prayer, and she spoke to the servants:

"Whatsoever He shall say to you, do ye."

The Lord bade them fill the waterpots with water. This being done, He told them to draw and bring to the ruler of the feast; and it was found to be wine of the best sort.

Jesus worked His first miracle in response to the charitable urging of His Mother. (John ii)

THE GOOD SAMARITAN

"Master, what must I do to possess eternal life?"

"What is written in the law? How readest thou?"

"Thou shalt love the Lord thy God," replied the lawyer, "with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

"Thou hast answered rightly," said Jesus, "this do, and thou shalt live."

"And who is my neighbor?"

"A certain man," Jesus answered, "went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him was moved to compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast brought him to an inn, and took care of him. And the next day took out two pence, and gave to the host, and said: Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee." Jesus then asked: "Which of these three in thy opinion was neighbor to him that fell among the robbers?"

"He that showed mercy to him."

"Go," said the Lord, "and do thou in like manner." (Luke x)

LOVE YOUR ENEMIES

"You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you: That you may be the children of

your Father Who is in Heaven, Who maketh His sun to rise upon the good, and the bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the Publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect." (Matt. v)

THE UNFORGIVING SERVANT

"Lord," asked Peter, "how often shall my brother offend against me, and I forgive him? Till seven times?"

"I say not unto thee, seven times; but till seventy times seven."

Jesus then likened the Kingdom of Heaven to a king who called for a reckoning with his servants. One could not pay, and the king ordered that he be sold together with his family and all he had. But when the servant begged for time, the king forgave the debt.

Now this man went to one of his fellow servants who owed him a hundred pence, and seizing him by the throat, demanded payment. Refusing to listen to any plea for time, he had the poor debtor cast into prison, there to remain till the debt was paid. When the king heard of this he was very angry and he told the wicked servant that the mercy he had received should have moved him to a like compassion for his fellow servant. Then the king had the hard, un-

grateful man turned over to the tormentors until his debt was paid.

"So also shall My Heavenly Father do to you," concluded the Lord, "if you forgive not every one his brother from your hearts." (Matt. xviii)

THE SIN OF ANGER

"You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment.

"But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire.

"If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift." (Matt. v)

ZACHEUS: ALMSGIVING AND REPARATION

Zacheus was too small to see Jesus over the heads of the crowd at Jericho, but he ran ahead till he came to a sycamore tree, which he climbed. When the Lord reached the place, He looked up and said to the eager man:

"Zacheus, make haste and come down: for this day I must abide in thy house."

Now this man was chief of the Publicans, whom the Jews despised, and the crowd murmured be-

cause Jesus was to be the guest of a sinner. Zacheus joyfully came down from the tree, and receiving the Lord into his home, made this declaration:

"Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of any thing, I restore him fourfold."

"This day," said Jesus, "is salvation come to this house." (Luke xix)

THE NATIVITY

Murillo

THIRD JOYFUL MYSTERY

The Nativity

IN PROPHECY

"Sing, praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the Lord." (Zach. ii, 10)

"For a child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counselor, God the Mighty, the Father of the world to come, and the Prince of Peace." (Isaias ix, 6-7)

FULFILLMENT

"And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger." (Luke ii, 7)

NARRATIVE

When Mary returned to Nazareth from the hill country of Judea, Joseph was severely tried, for he soon realized that his promised wife was to become a mother. After learning that the Savior was to be her Son, Mary had gone in all haste to Elizabeth where she found no need to tell of the Angel's mission. On her return to Nazareth she left the time and manner of revealing all things, to the Lord. In

the meantime Joseph was in great misery. Withal he found it hard to doubt her, and it was far from his mind to harm her in any way.

But he was a just man, and while he was unwilling to bring distress and shame on the young girl, he was resolved to break quietly the legal tie of the espousals. Mary's reliance on God was then justified, for the troubled sleep of Joseph was changed to peaceful rest as the Angel of the Lord spoke to him: "Joseph, Son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son: and thou shalt call His name Jesus. For He shall save His people from their sins."

There is little known about Joseph, not a word of his being set down in Holy Scripture. Even so it may be deduced that he was no ordinary man since the most precious Charges in all the world were placed under his care. The little that is told shows him to be a man who gave instant and full obedience to God's will, and so without delay, after the reassuring word from Heaven, he became the protector of the Virgin and the divine Infant soon to be born. As the months rolled by they tranquilly stayed at Nazareth, though the prophecy of Micheas may have seemed the hand of God raised to beckon them on to Bethlehem: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall He come forth unto me that is to be ruler in Israel: and His going forth is from the beginning, from the days of eternity." They

were content to leave all to the Lord, Who could with foreknowledge of events, fit His plans to them.

This He had done. Cæsar Augustus, the Roman emperor, commanded the enrollment of the whole world, and this meant that all in Judea must go to the family city for the census-taking. Accordingly, Mary and Joseph made the journey of eighty miles to Bethlehem, the city of King David. These two descendants of the royal prophet traveled slowly afoot, for they were poor. When they arrived, they found the little town crowded. All the room at the inn being taken, they had to turn away seeking shelter where they might. At length they found refuge from the cold of the night with the animals in a cave near the edge of the town.

In that cave a marvelous event occurred. The world's greatest day dawned; the one that fulfilled the hopes and longings of all the ages that had gone before. Isaias had foreseen it a thousand years back, and the prophetic vision had drawn from him this pean of joy: "Praise ye the Lord, and call upon His name: make His works known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is He that is in the midst of thee, the Holy One of Israel."

In that cave that was a stable the miraculous Birth took place. Jesus, the Son of God, the Savior of the world, was born in poverty to live a life of poverty. At the inn friend greeted friend, made

merry, and sought comfortable repose. The homes of the city were hushed in sleep and the sleepers did not know, and maybe little cared, that a Child was born in such a place, warmed only by the breath of the ox and the ass, swathed only by the scant covering that His Mother could provide.

Besides the adoring Virgin Mother and the foster father, there were some few who kept vigil in the early hours of that first Christmas. They cared enough to come, these poor shepherds, into the town looking for a Child wrapped in swaddling clothes and laid in a manger. Having found the Infant with Mary and Joseph their hearts were filled with a great joy, and they threw themselves before Him in adoration. All too soon they had to go back to their flocks on the hillside, leaving Mary to ponder the things they had told her:

The brightness of God had shone round them as they tended the flocks. They feared and that fear grew when suddenly an Angel stood before them. But the Messenger in kind and gentle tones spoke these words: "Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Savior, Who is Christ the Lord, in the city of David."

The Angel then told them of the swaddling clothes and the manger. And even while he was speaking the brightness that was above and around them was filled with myriads of angels chanting the praises of God, and this was the burden of the Heavenly song: "GLORY TO GOD IN THE HIGHEST: AND ON EARTH PEACE TO MEN OF GOOD WILL."

The Lesson
of the
Third Joyful Mystery

POVERTY

Christ taught the doctrine of poverty, but did not hold it up as an essential requirement for salvation. There are two ways of being poor. One may willingly give up the goodly possessions acquired by inheritance or industry and thus secure the merit of voluntary poverty. Again one may be born in a state of destitution, or in later life be stripped of wealth through folly or misfortune. In the former case the merit that comes as a result of practicing one of our Lord's counsels, is very great indeed. In the latter, that which cannot be helped may be turned to very good account by accepting poverty as the will of God, and being resigned to it for the sake of its advantage to the soul.

In the first days of Christianity there was a community of goods. "And all they that believed, were together, and had all things in common. Their possessions and goods they sold, and divided them to all, according as every one had need." (Acts of the Apostles ii, 44-45) This is not to be taken as a condemnation of private property, which is lawful in the code of Christ. To seek it is allowed so long as it is not made the end and purpose of human ex-

istence. And it must be recognized that possession is not ownership in the strict sense of the word. God is the owner and man is the steward who will have an accounting to make on the last day. Those earliest days, then, and the community of goods, are an evidence of fervor shown by the faithful of Jerusalem in their desire for Christian perfection.

There must be great danger to the soul through money and goods. Take the word of the Lord for it: "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God." He spoke of these things often, pointing out that riches are the thorns that choke the life out of the good seed, God's word. He condemned the greed of the rich, as well as excessive solicitude on the part of any and all for worldly things; He extolled generosity, especially that of the poor widow; He showed in parable how all is evened in the life to come. Not without design and purpose was He Himself born in a stable to a life of poverty.

Poverty from the Gospel of Christ

following christ in poverty

"Master," said a scribe, "I will follow Thee whithersoever Thou shalt go."

"The foxes have holes," answered Jesus, "and the birds of the air nests: but the Son of Man hath not where to lay His head." (Matt. ix)

the rich man and lazarus

Jesus told this parable. There was a rich man who was clothed in purple and fine linen and feasted sumptuously every day. Outside his gate lay a beggar, covered with sores which the dogs licked, and the poor man hoped in vain for crumbs from the rich man's table. Lazarus, the beggar, died and was carried by angels to Abraham's bosom, but when the rich man died, he was buried in hell.

"Father Abraham," he cried, seeing Lazarus in Abraham's bosom, "have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame."

"Son," replied Abraham, "remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so

that they who would pass from hence to you, cannot, nor from thence come hither."

"Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come to this place of torments."

"They have Moses and the prophets: let them hear them."

"No, Father Abraham, but if one went to them from the dead, they will do penance."

"If they hear not Moses and the prophets, neither will they believe if one rise again from the dead." (Luke xvi)

THE AVARICE OF JUDAS

"What will you give me, and I will deliver Him to you?"

These words were spoken by Judas Iscariot to the chief priests of the Jews. This man, called to be an Apostle by the Lord, and afterwards named by Him as a "son of perdition," was offering to sell the Master for a price. They offered him thirty pieces of silver. He agreed, thus selling his soul for a sum of money. (Matt. xxvi)

THE GREAT SUPPER

"Blessed is he that shall eat bread in the Kingdom of God." This was said by one who sat at table with the Lord, and in reply Jesus told the parable of the man who made a great supper and invited many who began to make various excuses:

"I have bought a farm," said one, "and I must needs go out and see it; I pray thee, hold me excused."

"I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused."

"I have married a wife," said a third, "and therefore I cannot come."

When the master of the house heard these things, he became very angry and ordered his servant to go into the streets and lanes of the city to bring in the poor, the feeble, the lame, and the blind. Returning from this errand, the servant said: "Lord, it is done as thou hast commanded, and there is yet room."

"Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say to you that none of these men that were invited, shall taste of my supper." (Luke xiv)

THE THORNY GROUND

Jesus related a parable about the seed which fell partly on fruitful soil and partly on that where it could not flourish. He gave the interpretation to the disciples, speaking thus about the seed that could not grow because of the thorns: "He that received the seed among the thorns: is he that heareth the word, and the care of this world, and the deceitfulness of riches choketh up the word, and he becometh fruitless." (Matt. xiii)

JESUS AND THE RICH YOUNG MAN

"Good Master, what shall I do that I may receive life everlasting?"

"Thou knowest the commandments," Jesus answered. "Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honor thy father and mother."

"Master," said the young man, "all these things I have observed from my youth."

"One thing is wanting unto thee," said the Lord, regarding him with loving eyes, "go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, follow Me."

The young man sadly turned and went away, unable to bear the thought of giving up his vast possessions. Jesus then remarked how hard it was for the rich to be saved, and seeing that His disciples wondered, He explained: "Children, how hard is it for them that trust in riches, to enter into the Kingdom of God. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God." (Mark x)

THE WIDOW'S MITES

One day Jesus was sitting near the treasury in the Temple, and He saw the people putting in money. Some who were rich gave large offerings, but one poor widow came with a gift of two mites, which make a farthing. Calling His disciples together, the Lord spoke of what He had seen: "Amen I say to

you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all she had, even her whole living." (Mark xii)

FROM THE SERMON ON THE MOUNT

"Blessed are the poor in spirit: for theirs is the Kingdom of Heaven." (Matt. v)

"Lay not up to yourselves treasures on earth, where the rust and the moth consume, and where thieves break through and steal. But lay up to yourselves treasures in Heaven, where neither the rust nor the moth doth consume, and where thieves do not break through, nor steal."

"No man can serve two masters: for either he will hate the one and love the other; or he will sustain the one and despise the other. Ye cannot serve God and mammon."

"Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye first the Kingdom of God, and His justice, and all these things shall be added unto you." (Matt. vi)

THE PRESENTATION *Carpaccio*

FOURTH JOYFUL MYSTERY

The Presentation

PROPHECY

"Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee, for behold, darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in the light, and the kings in the brightness of the rising." (Isaias lx, 1-3)

FULFILLMENT

"And after the days of her purification according to the law of Moses were accomplished, they carried Him to Jerusalem, to present Him to the Lord." (Luke ii, 22)

NARRATIVE

The law of Moses required that a mother go to the Temple for purification forty days after the birth of the child; and the first born son belonged to the service of the Temple, to be ransomed by the offering of a yearling lamb, or by two turtle doves from the poor.

Mary and Joseph therefore brought the Infant Jesus to the Temple. Led by the Holy Ghost, a holy

man named Simeon was there, for he had the promise of God that he would not see death till his yearning to behold the Christ was satisfied. He saw the Virgin Mother in whom there was no sin and no defilement, being legally purified in obedience to the law of religion; and while he looked on, the Child for whom the Temple itself was built, was offered to its service, and then ransomed with the turtle doves.

The ceremony ended, Simeon took the Child, and it was given him to know that he held in his arms the Savior of the world. Inspired by the Holy Ghost he gave expression to joy and gratitude in his "Nunc dimittis."

"Now Thou dost dismiss Thy servant, O Lord,
According to Thy word in peace;
Because my eyes have seen Thy Salvation,
Which Thou hast prepared before the face of all people,
A Light to the revelation of the Gentiles,
And the glory of Thy people, Israel."

Nearby stood an interested witness. She was Anna, a holy woman and a prophetess, whose years were many, and spent in the service of the Temple. She paid homage to God, and she spoke of Jesus to all that longed for the redemption of Israel.

Simeon blessed Joseph and the Mother before they left the Temple, but to Mary alone he said: "This Child is set for the fall, and for the resurrection of

many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts shall be revealed."

Mary had not long to wait before feeling the point of the sword. Three wise men came from the East looking for a new born King of the Jews, whose star they had seen and followed. When they lost sight of their guiding star, they made known the object of their search, and word of it went far and wide. King Herod was much troubled, and having learned from the chief priests and the scribes where the Christ was to be born, he sent for the wise men to ask regarding the time when the star first appeared. Then he told them to go to Bethlehem where, according to prophecy, the Child would be; they were to return to him with word, for he too would go and adore. But murder, not adoration, was in his heart. This man, who had ordered the death of his wife, sons, and other relatives, was ready to kill at the slightest threat to the security of his throne, and he would have no scruple about the life of a Child or the Mother's tears.

The Magi left Jerusalem and again saw the star, which led them to the place where the little Savior was. They went in and adored; they paid homage to Him as a King with gifts of gold, frankincense, and myrrh. That night they were warned in sleep not to see the murderous Herod again, and so went back to their Eastern home by another way.

The sword began to press upon the Mother's heart. There was the loss of home, the long journey,

a strange land, and above all, anxiety for her Son Who was in peril of His life. For an Angel of the Lord had appeared to Joseph saying: "Arise, and take the Child and His Mother, and fly into Egypt, and be there until I shall tell thee: for it will come to pass that Herod will seek the Child to destroy Him."

Scarce had they gone when the assassins came and killed every male child up to the age of two years. By the slaughter of the Innocents Herod hoped to be rid of the new-born claimant to his kingdom, caring nothing for the agony of mothers whose heart-rending cries followed the trail of death. The crime-stained course of this vicious man even then was nearly run, and it was not long till he died in awful agony.

Meanwhile Jesus, Mary, and Joseph lived in Egypt awaiting the promised word. Again it came to Joseph during sleep and this was the Angel's message: "Arise, and take the Child and His Mother, and go into the land of Israel. For they are dead that sought the life of the Child." Again the guardian of Jesus gave instant heed to the will of God. They left the land of refuge, and gladly turned their faces homeward.

The Lesson
of the
Fourth Joyful Mystery

THE DUTY OF RELIGION

After the Virginial Birth the Mother needed no purification, and the Infant Savior was above the law of the Temple, which belonged to God; as the King's Son He was exempt from tax and service. But Jesus and Mary wished to give an example of obedience to religion in order to show all men the way of salvation. Jesus taught the same lesson during His life and set up His Church for the saving of souls.

From finite man to the infinite God is a long, long way. This, however, does not mean separation, for there is a bond that unites man to God and it is called religion. It is a virtue by which the Almighty is freely worshiped through the four acts of adoration, thanksgiving, prayer, and repentance.

Adoration is man's confession of the divine sovereignty. God made him out of nothing, and preserves him so that he will not go back to it. All human activities both of mind and body depend on divine help, and therefore God has a strict right to man's acknowledgment of His supreme dominion. Moreover, as a thinking being, man must use the faculties given him to admit freely and with good

will that God is the Beginning and the End, the first Cause of all things, himself included. This is done by adoration.

THANKSGIVING is due to God as the supreme Benefactor. Life, reason, liberty, whatever is held, are for use and enjoyment, and all are gratuitous gifts from on high. Divine generosity has been great beyond measure and surely calls for return in the way of gratitude. Thanking God should be a confirmed habit in any man's life.

PRAYER OF PETITION is a human need. Men have received from the supreme Benefactor all they have, but more is required day by day. There is a certain end in view, the life everlasting, and prayer should go up to God for the necessary help to attain it. Nor should the needs of the present life be set aside as unworthy of God's notice, for, be it remembered, Christ taught prayer for daily bread.

REPENTANCE is God's due and man's only recourse when he has fallen grievously. Sin is rebellion against Him Who has a strict right to the fealty and service of mankind. It is therefore an injury for which compensation must be made if further injustice is to be avoided. There is only one way out, and that is the road of the penitent.

By these four acts of religion God must be worshiped inwardly and outwardly. Man is a composite being and the Creator should be honored by the whole man, that is, by both body and soul. Indeed he can hardly adore God without showing it, and besides, the spiritual faculties of a human being

demand the help of his physical self in the matter of divine worship.

That is not all. There must be an aid outside himself. The Lord Jesus well knew the weakness of the flesh, and without interfering with the gift of free will, safeguarded humanity by establishing the Church to keep unspoilt the deposit of faith contained in His revelation, to administer the Sacraments, to be the visible expression of Himself in making known a Father's will; and all this to put eternal life and happiness easily within the reach of His children.

The Duty of Religion from the Gospel of Christ

JESUS IS BAPTIZED

The word of the Lord came to John the Baptist in the desert and he came into the country about the Jordan, preaching the baptism of penance unto the remission of sins; many believed and were baptized. Jesus came from Galilee to be baptized by him, but John protested: "I ought to be baptized by Thee, and comest Thou to me?"

"Suffer it so now," said Jesus, "for so it becometh us to fulfill all justice."

When He came out of the water after His baptism, the Spirit of God came upon Him in the form of a dove, and a voice from Heaven proclaimed: "This is My beloved Son in Whom I am well pleased." (Matt. iii)

JESUS PAYS THE TEMPLE TAX

"Doth not your Master pay the didrachma?"

"Yes," answered Peter, going into the house at once to tell Jesus that the receivers of the Temple tax were there. Before he could say a word the Lord spoke to him:

"What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? Of their own children, or of strangers?"

"Of strangers," replied Peter.

"Then the children are free. But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give to them for Me and thee." (Matt. xvii)

OBEDIENCE TO AUTHORITY

Besides giving the example, Jesus taught in word that obedience is to be given to those in authority, even when it rests in men who are unworthy: "The Scribes and Pharisees," He said, "have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say and do not." (Matt. xxiii)

THE OLD LAW YIELDS TO THE NEW

"Our fathers," said the Samaritan woman to Jesus, "adored on this mountain, and yet you say that at Jerusalem is the place where men must adore."

"Woman, believe Me, that the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not: we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth." (John iv)

A NEW AUTHORITY: THE APOSTLES

The priesthood of the Temple being rejected, the Lord established His Church, to which all are called that they may be guided in the way of Christ.

"And it came to pass in those days, that He went out into a mountain to pray, and He passed the whole night in the prayer of God. And when day was come, He called unto Him His disciples; and He chose twelve of them whom He named Apostles: Simon, whom He surnamed Peter, and Andrew, his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James, the son of Alpheus, and Simon who is called Zelotes, and Jude, the brother of James, and Judas Iscariot, who was the traitor." (Luke vi)

PETER THE INFALLIBLE HEAD OF THE CHURCH

"Who do men say the Son of Man is?" asked Jesus of His disciples. They answered that some said He was John the Baptist, some thought He was Elias, and others that He was Jeremias, or one of the prophets.

"But who do you say that I am?"

"Thou art Christ, the Son of the living God," answered Peter.

"Blessed art thou, Simon Bar-Jona," said the Lord, "because flesh and blood hath not revealed it to thee, but My Father Who is in Heaven. And I say to thee: that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not

prevail against it. And whatsoever thou shalt bind on earth, it shall be bound also in Heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven." (Matt. xvi)

THE DIVINE COMMISSION OF THE CHURCH

Words of Jesus to all the Apostles: "Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven: and whatsoever you shall loose upon earth, shall be loosed also in Heaven." (Matt. xviii)

At the Last Supper: "This is My Body—This is My Blood." The all powerful words of Jesus changed the bread and wine into His Body and Blood. Then He ordained that this miraculous change should be continued for all time: "DO THIS FOR A COMMEMORATION OF ME."

On the day of His Resurrection: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." (John xx)

Before His Ascension: "All power is given to Me in Heaven and in earth. Going therefore teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt. xxviii)

THE GOOD SHEPHERD

"I am the Good Shepherd; and I know mine, and mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd." (John x)

FEED MY LAMBS, FEED MY SHEEP

"Simon, son of John, lovest thou Me more than these?"

"Yea, Lord, Thou knowest that I love Thee."

"Feed My lambs," said the risen Savior.

A second time the question was put, and Peter's response was the same. Again he was told to feed the Savior's lambs. For the third time even, while Peter grieved, came the question:

"Simon, son of John, lovest thou Me?"

"Lord," came the humble reply, "Thou knowest all things: Thou knowest that I love Thee."

"Feed My sheep," Jesus said. (John xxi)

THE GROWTH OF THE CHURCH

"The Kingdom of Heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which is the least indeed of all seeds, but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof."

"Another parable He spoke to them: The Kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened." (Matt. xiii)

A RICH POSSESSION

"The Kingdom of Heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

"Again the Kingdom of Heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all he had, and bought it." (Matt. xiii)

HER AUTHORITY

"He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and He that despiseth Me, despiseth Him that sent Me." (Luke x)

CHRIST AMONG THE DOCTORS — *Hofmann*

FIFTH JOYFUL MYSTERY

The Finding of the Child Jesus in the Temple

IN PROPHECY

"Behold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts." (Malachi iii, 1)

"And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him: The spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of Godliness." (Isaias xi, 1-3)

FULFILLMENT

"After three days they found Him in the Temple. . . . And all that heard Him were astonished at His wisdom and His answers." (Luke ii, 46-47)

NARRATIVE

Joseph being told that there was no longer any danger to the precious life confided to his care, returned to the land of Israel with Jesus and Mary. Towards Bethlehem where David was reared a shepherd to become a king, the holy man turned,

wishful to make a home there for the Son of David, Who was the Good Shepherd and the King of kings. But Archelaus reigned in Israel and was showing himself a true son of the cruel Herod. Fearing for the Child, Joseph looked to Heaven for guidance, "and being warned in a sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: that He shall be called a Nazarene."

The years of Jesus at Nazareth are called His Hidden Life; until He was thirty He lived there and no word came forth about Him, except the story of a few short days. He was then twelve years old, that being the age when a boy among the Jews became subject to the law of religion, and obliged thereby to attend the great feasts in the Holy City. At the age of twelve, then, He went with Mary and Joseph to observe the Feast of the Pasch at Jerusalem. When the days of the feast were kept as the law provided, the people were assembled for the homeward journey, numerous caravans making off in different directions as soon as ready. It was customary for the men of a company to make one group, the women another, while the children freely went with either.

Thus Mary and Joseph started towards home never dreaming that all was not well. When night came, the caravan halted to make camp, and the family members foregathered for the evening meal and the night's repose. The Mother and Joseph waited for Jesus to rejoin them, and when He did not come,

they began a search among their kinsfolk and friends. It was a vain quest and they were filled with the pain of a terrible loss. From one group to another they went while the hours wore on, hours laden with the memories of the flight into Egypt when Herod tried to kill the Child in the slaughter of the Innocents. Such memories could only bring the worst fears in that night.

With the coming of the day they were on their way back to Jerusalem. It was more than sadness that Mary knew as she turned towards the Temple where Simeon had spoken to her in prophecy: it was the sword of sorrow piercing her heart. There was no ease from the pain of it as they retraced their steps during the long day. Nightfall in Jerusalem brought no relief, for the confusion of large crowds preparing to leave, still engaged the city, and nothing could be done about finding the Child until morning.

They found Him on the third day. He was in the Temple where He would be found so often in later life, His errand being always the same. In His manhood He would teach in that place, revealing His doctrine, declaring His Divinity, and winning faith in His teaching and in Himself by the proving force of miracles; out of it He would drive the hucksters and money changers who would be found turning the House of God into a den of thieves; and within those very walls plots would be hatched against His life.

But at that moment He was safe to the great re-

lief and joy of Mary and Joseph. "They found Him in the Temple, sitting in the midst of the doctors hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His answers." Mary went to Him and the thought of many anxious hours brought this gentle plaint from the Mother's heart: "Son, why hast Thou done so to us? Behold, Thy father and I sought Thee sorrowing."

"How is it that you sought Me? Did you not know that I must be about My Father's business?"

They did not understand these words of Jesus, the first spoken by Him for future ages to read. Long afterwards when the Child had grown to be the Man of Sorrows and had gone to His Heavenly Father, Mary took these words, and others, from the treasury of her heart to be written down and given to the world. In the light of His public life and teaching, His passion and death, they were better understood. Jesus knew it would be so, and at that time was content to bring into view with few words His mission on earth before going back to the silence of the hidden life.

"And He went down with them, and came to Nazareth, and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men."

The Lesson
of the
Fifth Joyful Mystery

THE SERVICE OF GOD

The service of God must be the first object in the lives of men. The duty begins with the dawn of reason and the free exercise of it ends only at the portals of the life to come. This being done we have still to call ourselves unprofitable servants since we are unable to give to Him Who has everything. It is nevertheless a profitable service to ourselves because we obey the divine will when we serve. Therefore it behooves us to know, and carry into action, our threefold duty as true servants of God.

DUTY TO OTHERS is covered by the commandment: "Thou shalt love thy neighbor as thyself." (Lesson of the Second Joyful Mystery)

DUTY TO SELF is fulfilled by making good use of the divine gifts. As Christians we readily see that what we call our own has been given with God's service in view. We have life from the Giver of life, and no man should dare to end it before the call of God's Angel. Property is ours to be used with a full sense of our responsibility as stewards of the divine Owner. Health is given and whatever would impair it should be avoided unless a higher duty intervene. Finally, mental gifts are added with the

obligation of making the most of the talents committed to our care.

DUTY TO GOD includes all the others. In its observance we have to believe what God has revealed, for He is Truth itself. He gave the Ten Commandments to be our rule of life, and He established the Church to administer, govern, and direct, with the result that the faithful worship God in conformity with His will, and render obedience to the authority that speaks in His name. But there are many hours in life that are not occupied with religious duties and there are many things that are not touched by the Commandments. On one side are morally good acts and on the opposite side the bad, while in between are those that have no moral bearing. Ruling out evil doing as a denial of service to God, we have occasion to perform many good actions, and again are free to choose those which are neither good nor bad. Yet all can become occasions of merit, and a beginning of the way to perfection by referring all actions not tainted by sin to the Heavenly Father. St. Paul sums it up in these words: "Therefore, whether you eat or drink, or whatever else you do, do all to the glory of God." (1st Cor. x, 31)

In the service of God man has to contend with worldly things that have a strong appeal for him. Group them under these three headings: riches, the pleasures of the flesh, and the desire for honors. Within proper limits and under right conditions they are not sinful, but even lawful indulgence in them may keep one from being altogether conformed to

the will of God. Because of this our Lord gave the three counsels of perfection; He told the rich young man to give his possessions to the poor if he would be perfect, He extolled the unmarried state when kept for God, and He condemned the Pharisees for seeking the first places while warning the disciples not to imitate them. These are counsels, not commands; and still it may be necessary in some cases to practice one or all of them, lest one or all of the worldly attractions get out of hand and prove a bar to the essential service of God.

The three Evangelical counsels become the object of vows for those who enter the religious life. Family life and worldly preferment are set aside by those who serve God by serving the altar. Special service demands more than the minimum that suffices for the general run of men. In the world one may freely begin the practice of the counsels, and, if there be no question of a vow made with approval, end it at will. Such is not the case in the religious and ecclesiastical states, for when this road to perfection as marked by the counsels is undertaken, it must be traveled to the very end. "He that can take, let him take it," said the Lord, but whether or no a man or woman is drawn by grace to the special service of God, all are bound to the minimum, that is, the essentials of God's service.

The Service of God from the Gospel of Christ

UNPROFITABLE SERVANTS

"Which of you having a servant plowing or feeding cattle, will say to him when he is come from the field: Immediately go, sit down to meat: and will not rather say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant, for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do." (Luke xvii)

THE TALENTS

Jesus told a parable of a man about to go into a distant country, who entrusted five talents to one servant, two to another, and a single talent to a third. On his return he called for an accounting and two of the servants, who had doubled the money, were commended for their zeal besides being rewarded. The third man offered back the one talent he had received, confessing that he had buried it in the ground lest it might be lost.

"Wicked and slothful servant," exclaimed the master, "thou knowest that I reap where I sow not,

and gather where I have not strewed: thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and give it to him that hath ten talents. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth." (Matt. xxv)

TO GOD, THE THINGS THAT ARE GOD'S

"Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man: for Thou dost not regard the person of men. Tell us therefore what dost Thou think, is it lawful to give tribute to Cæsar, or not?"

"Why do you tempt Me, ye hypocrites?" Jesus said to the treacherous Pharisees, "Show Me the coin of the tribute."

They believed He would be in trouble whatever His answer—with the conquering Romans on the one hand, or with the conquered Jewish people on the other. Quickly then the penny was produced, and Jesus asked: "Whose image and inscription is this?"

"Cæsar's."

"Render therefore to Cæsar the things that are Cæsar's: and to God, the things that are God's." (Matt. xxii)

THE ONE NECESSITY

"And it was told Him: Thy Mother and Thy brethren stand without, desiring to see Thee. Who answering said to them: My mother and brethren, are they who hear the word of God and do it." (Luke viii)

BE NOT SOLICITOUS

"I have meat to eat which you know not." It was a wearied Master that said these words to the disciples as He sat by Jacob's well in Samaria. They had observed His exhausted condition and begged Him to eat the food they had procured for Him in the city. His answer made them wonder, and they asked one another if any man had brought Him food without their knowledge. Knowing they were puzzled Jesus continued by way of explanation: "My meat is to do the will of Him that sent Me, that I may perfect His work." (John iv)

MARTHA AND MARY

Jesus came to Bethany where dwelt His beloved friends, Martha, Mary, and their brother Lazarus. Martha busied herself preparing to serve the Lord while Mary sat at the Master's feet in loving attention to His words:

"Lord," complained Martha, "hast Thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me."

"Martha, Martha," answered Jesus, "thou art

careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her." (Luke x)

PRAY YE THE LORD OF THE HARVEST

"And after these things the Lord appointed also other seventy-two: and He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them: 'The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send laborers into His harvest.' " (Luke x)

THE COST

"But He said to another: 'Follow Me.' And He said: 'Lord, suffer me first to go, and to bury my father.' And Jesus said to him: 'Let the dead bury their dead; but go thou, and preach the kingdom of God.'

"And another said: 'I will follow Thee, Lord, but let me first take my leave of them that are at my house.' Jesus said to him: 'No man putting his hand to the plow, and looking back, is fit for the kingdom of God.' " (Luke ix)

A NOBLE EXAMPLE

John the Baptist went into the desert at an early age to prepare himself by prayer and mortification for his great mission. In due time the word of the Lord was made known to him, and he left the desert

for the country about the Jordan to preach the baptism of penance for the remission of sins. His fame was very great and the people attended wherever he went, thinking they saw in him the long expected Messias.

The Sanhedrin sent priests and Levites of the Pharisees to question the Baptist about his mission. He answered with the simple denial that he was not the Christ, he was not Elias, nor was he the prophet. But they wanted a more definite reply, and so:

"Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?"

"I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Isaias."

"Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?"

"I baptize with water," John replied; "but there hath stood One in the midst of you, Whom you know not. The same is He that shall come after me, Who is preferred before me: the latchet of Whose shoe I am not worthy to loose." (John i)

There was no thought of self in the heart of the Precursor and his one concern was the duty entrusted to him. His zeal in God's service finally won the martyr's crown; he was thrown into prison because he had denounced King Herod for taking his brother's wife while her husband was still living. This woman, Herodias, wished the death of the Baptist, but the king was unwilling through fear of the Jews who regarded John as a prophet.

Herod gave a banquet on his birthday, and the daughter of Herodias danced for the assembled company. He was so pleased that he promised under oath to give the girl whatever she asked. She went to her mother to find out what she should demand: "The head of John the Baptist," replied the vengeful woman.

"I will that thou give me in a charger the head of John the Baptist," said the girl to Herod when she went back.

Herod yielded against his will because of his oath taken in the presence of his guests. Sending soldiers to the prison he had John the Baptist killed and the head of the Precursor was brought to the girl in a charger, who in turn gave the awful burden to her mother. (Mark vi)

While he was yet in prison Jesus spoke of him in these glowing words: "What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. But what went you out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: Behold I send my Angel before thy face, who shall prepare thy way before thee. Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist." (Matt. xi)

THE REWARD

"Behold," said Peter to the Master, "we have left all things, and have followed Thee."

"Amen, I say to you," Jesus answered, "there is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting." (Luke xviii)

BOOK TWO

The
FIVE SORROWFUL MYSTERIES

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GRIM SHADOWS

When the public life of Jesus was near its end, He stood in high favor with the people, who were eager to find in Him the long deferred Hope of their native land. They were wrong only in fixing their eyes on a temporal kingdom whereas the Lord had spent Himself in teaching of a Kingdom not of this world. Very different was the attitude of the Jewish leaders towards Christ. In spite of the holiness of His life, the sublime doctrine He revealed, and the miracles so surely divine in source, they envied Him and hated Him in stubborn unbelief. Jerusalem became very unsafe for Him: there plots were in the making to put an end to His influence by putting an end to His life. After He had raised Lazarus from the dead the chief priests stirred by popular clamor regarding it, got together in council to devise means of stopping these things that were doing harm to their interests.

"What do we?" demanded one, "for this Man doth many miracles. If we let Him alone so, all will believe in Him, and the Romans will come, and take away our place and nation."

"You know nothing," answered Caiphas, the high-priest, "neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not."

From that day they planned His death, and therefore "Jesus walked no more openly among the Jews." With the approach of the Feast of the Pasch Jerusalem was filled with a vast crowd of pilgrims preparing for it by the days of purification. As they stood in the temple awaiting turn in the rites and ceremonies, they thought and spoke of Jesus wondering if He would come for the festival day. He was in fact then on His way to the Holy City, knowing well the things that would be done to Him, even telling them beforehand to the disciples: "Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death. And shall deliver Him to the gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again." (Matt. xx, 18-19) Strange they could not seem to grasp then the dire import of His words; but their thoughts and desires were set on a kingdom in the world, and their conviction of it became stronger with the triumphal march of Jesus into Jerusalem.

This took place on the first day of the week when the Lord left Bethany where He had stayed with His friends, Lazarus, Mary, and Martha. As they approached Bethphage He stopped and gave two of the disciples these directions: "Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose them and bring them to Me: and if any man shall say anything to you, say ye, that the Lord hath need of them: and

forthwith he will let them go." So it came to pass.

Now many had followed Him from Bethany and a great multitude came from the city upon hearing that the Master was coming. With their garments the disciples joyfully adorned the colt whereon Jesus was to sit during the march of triumph. When the advance on Jerusalem began, wild enthusiasm reigned in the hearts of all, who saw in the great demonstration the restoration of Israel's glory as it had been told in prophecy. They spread their garments in the way and strewed His path with branches cut from wayside trees; they waved palm branches and ran before Him singing loud Hosannas. Great numbers poured out of the city to join themselves to the King's train, all the while acclaiming Him in accents of joy:

"Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord. Hosanna in the Highest."

"Master," angrily cried some Pharisees in the crowd, "rebuke Thy disciples."

"I say to you," Jesus made answer, "if these held their peace, the very stones would cry out."

As the glad hosannas continued and the procession moved on to the temple, which Jesus entered for prayer, sullen, bitter men were left behind. Helpless for the moment they were, but never would they yield the power and prestige of all the years to that Man. Desperation then, and more, prompted one of them to say: "Do you not see that we prevail

nothing? Behold the whole world is gone after Him."

Jesus was in no great peril while surrounded by an admiring throng, but when these friends were dispersed for the night and sleep, danger lurked in the city. It was not yet the time, and therefore that night and the next two He withdrew for safe rest with His friends of Bethany. In the daylight of Monday and Tuesday He was greeted by crowds stirred to deep emotion by the events transpiring. They beheld Him in righteous anger driving the hucksters and money changers from the temple; they looked on while divine Mercy healed and cured, and divine Wisdom confounded persistent enemies still trying to entangle Him in webs of deceit; and they heard Him as the stern Judge denounce these men in eight woes the like of which was not heard before or since: "Woe to you scribes and Pharisees, hypocrites."

The grim shadows deepened. Judas the traitor made his bargain, and the price was thirty pieces of silver. The people looked in vain for the Savior on Wednesday of that Holy Week. He did not come to the temple and no man has told how that day and night were spent by Him. But the minds and hearts of the multitude were filled with the doings of those three days. With awe and wonder they recalled that moment when Jesus cried out to the Heavenly Father: "Now is My soul troubled. And what shall I say? Father, save Me from this hour. But for this cause I came unto this hour. FATHER, GLORIFY THY

NAME. A voice therefore came from heaven: I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT AGAIN." (John xii, 27-28)

Now let the Sorrowful Mysteries mark anew the path trod by Jesus to glorify the Father's Name.

THE AGONY IN THE GARDEN

FIRST SORROWFUL MYSTERY

The Agony in the Garden

IN PROPHECY

"All my enemies whispered together against me: they devised evils to me. They determined against me an unjust word: shall he that sleepeth rise again no more? For even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me." (Psalm xl, 8-10)

"And they weighed for my wages thirty pieces of silver. And the Lord said to me: Cast it to the statuary, a handsome price, that I was prized at by them. And I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary." (Psalm xi, 12-13)

"My heart is troubled within me: and the fear of death is fallen upon me. Fear and trembling are come upon me: and darkness hath covered me." (Psalm liv, 5-6) "I have labored with crying; my jaws are become hoarse: my eyes have failed, whilst I hope in my God." (Psalm lxviii, 4)

FULFILLMENT

"And there appeared to Him an Angel from Heaven strengthening Him. And being in an agony, He prayed the longer. And His sweat be-

came as drops of blood, trickling down upon the ground." (Luke xxii, 43-44)

NARRATIVE

"With desire I have desired to eat this Pasch with you, before I suffer." Thus Jesus spoke in solemn tones as He sat at table with the twelve Apostles. It was the night of the Agony. Knowing all that would befall in the hours ahead, He was already suffering; the very depths of agony would be sounded later in the Garden of Gethsemane, but even in the Supper Room the disciples knew He was in sore distress, and soon they learned in part the cause of it. After He had washed the disciples' feet to teach them humility, the Master made this awful disclosure:

"Amen, amen, I say to you. One of you shall betray Me."

"Is it I, Lord?" the disciples asked in dismay.

"Who is it of whom He speaketh?" asked Peter, beckoning to John.

"Lord, who is it?" questioned the beloved disciple leaning on the Master's breast.

"He it is to whom I shall reach bread dipped." And with this the Lord dipped a piece of bread in the dish and gave it to Judas Iscariot, saying to him in a low voice: "That which thou dost, do quickly." The traitor got up from the table and went out into the night with Satan in his heart. With the restraint of the evil presence lifted, Jesus then spoke in loving tones to the eleven:

"Little children, yet a little while I am with you; whither I go you cannot come. A new commandment I give unto you: that you love one another as I have loved you."

"Lord," said Peter, "whither goest Thou?"

"Whither I go, thou canst not follow Me now; but thou shalt follow Me hereafter."

"Why cannot I follow Thee now? I will lay down my life for Thee."

"Wilt thou lay down thy life for Me? Amen, amen, I say to thee, the cock shall not crow, till thou deny Me thrice."

The Last Supper was in keeping with the rest of that night of sadness. But the striving of the disciples for the first place, and the predicted fall of Peter from grace, could not break down the Master's love for those whom He called His little children; even the traitor Judas would have known it again had he returned a penitent. Through his treachery the morrow was to bring the supreme test of love; that night the splendor of it, the Sacrament of Love, lightened the gloom of the Supper Room.

"And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye, and eat: THIS IS MY BODY. And taking the chalice He gave thanks, and gave to them, saying: Drink ye all of this. FOR THIS IS MY BLOOD of the new testament, which shall be shed for many unto remission of sins." (Matt. xxvi)

He gave Himself to His disciples under the appearance of bread and wine. But not for them

alone this Miracle of Love; He had pledged His flesh for the life of the world (John vi, 52), and so the Divine Heritage was bequeathed to all the faithful followers of Christ till the end of the world in virtue of the words spoken, as it were, by a dying Father: "DO THIS FOR A COMMEMORATION OF ME."

The Lord then talked of going away and the disciples were sad. He uttered words of comfort: they would not be as orphans left alone, for He would send His Paraclete, the Holy Spirit, Who would abide with them forever. The kindly heart of Jesus felt for them, and He prepared them in a measure for the tragic hours ahead even while His own sadness weighed heavily upon Him. Craving consoling communion with the Father, He left the Supper Room and went out to the Mount of Olives to seek relief in prayer for His suffering soul. The Apostles wearily followed Him; the night of the Agony was still young, but events had crowded one upon another, stirring the emotions and leaving them tired of body and heavy eyed. When they came to the Garden of Gethsemane, the disciples threw themselves down to rest at the Master's bidding, while He went on with Peter, James and John.

"My soul is sorrowful, even unto death:" He said to them. "Abide ye here, and watch with Me."

He went a little way to be entirely alone. It was then that the burden of grief and suffering bore down heavily upon Him, bringing Him to His knees with body bent till His face touched the ground, His whole being racked with the pain of betrayal, denial,

abandonment, and all the rest that He knew to be in store for Him. The Man recoiled from the revolting picture; He prayed, yet with submission to God's will, that the chalice be taken from His lips. Then His human nature longed for the sympathy of His kind, but the three who were to watch with Him were fast asleep.

"What," He said to Peter, "could you not watch one hour with Me? Watch and pray that ye enter not into temptation."

There was no abatement of anguish in His soul when He went back from them to the place of prayer. His friends had failed Him, and only God could help Him in that time of need. "Father," He pleaded, "if Thou wilt, remove this chalice from Me: but yet not My will, but Thine be done." Again He went as a Man forlorn to the three disciples only to find them again in slumber. Once more He went to pray, and His agony was very great—so great that the sweat of that agony fell to the ground in drops of blood—so great that God at length sent an angel to comfort Him. After that He prayed a long time.

"Sleep ye now and take your rest," said Jesus, returning to the Apostles. And while they slept He stood watch. The cup of misery was still His to drink, but strength and courage born of prayer, enabled Him to look with calmness toward the dreaded hours. He had not long to wait. The flickering light of torches in the distance warned the Watcher that the enemy was near. He roused the sleepers, saying: "Behold the hour is at hand and the Son

of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray Me." Even while He spoke Judas came in sight leading a great crowd armed with swords and clubs. These soldiers and servants of the chief priests and ancients were being guided by the traitor who had sold his Lord for thirty pieces of silver.

"Hail, Master," he called, approaching with his traitorous kiss.

"Judas," said the Lord, "dost thou betray the Son of Man with a kiss?" Then to the crowd:

"Whom seek ye?"

"Jesus of Nazareth."

"I am He."

Overwhelmed by the majestic presence which for a moment He revealed, they fell backward to the ground. But the Lord did not wish to defeat their purpose, and they recovered from their terror to lay hands on Him. Peter wounded one man in an effort to save the Master, but Jesus touched the almost severed ear and healed it. The disciples being afraid of the threatening rabble, ran away, while the Lord was led a captive out of the garden, to the city and the high-priest's house. John, the beloved disciple, being known to the high-priest, was able to go in with the crowd. Peter, who had also followed, stood outside the door that gave on the courtyard, and John spoke to the portress for him. She opened the door, but at once challenged the chief Apostle: "Art not thou also one of this Man's disciples?"

"I am not." And with this denial Peter entered

the courtyard mingling with the servants and soldiers who were warming themselves over a fire of coals.

Inside the house the Master Whom he denied was being questioned by Annas, the high-priest, regarding His doctrine.

"I have spoken openly to the world," answered Jesus, "I have always taught in the synagogue, and in the Temple, whither all the Jews resort; and in secret I have spoken nothing. Why asketh thou Me? Ask them who have heard what I have spoken unto them."

"Answereth Thou the high-priest so?" cried one of the servants, striking Jesus in the face.

"If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me?"

The Council of the Jews with Caiphas presiding over their deliberations, had assembled by that time in another part of the building, and Jesus was led bound before them. As He passed through the courtyard Peter was being assailed by the crowd: "Art not thou also one of His disciples?"

"I am not."

"Did I not see thee in the garden with Him?" another asked.

"No." And with an oath he swore that he did not know the Man. Then the crowing of the cock was heard; Jesus turned His glance upon the unhappy man, and Peter remembered the Master's prediction. Awed by his outburst of weeping the tor-

mentors made way for him as he rushed from the house of the high-priest.

Before the Sanhedrin Jesus was falsely accused. They sought to convict Him that they might put Him to death, but the perjurers were unable to make their testimony agree. Impatiently one of the officers cried: "If Thou art the Christ, tell us."

"If I tell you, you will not believe Me, and if I question you, you will not answer Me, nor let Me go."

"I adjure Thee by the living God," cried Caiphas, "that Thou tell us if Thou be the Christ, the Son of God."

"I am," replied Jesus. "And ye shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of Heaven."

"Ye have heard the blasphemy," cried Caiphas to the judges. "What think ye?"

"He is guilty of death."

The night of the Agony was far spent. For a little while the enemies of Jesus could rest awaiting the coming day. For Him there was no sleep, nor rest, this side of the grave. In the gray dawn the soldiers and servants amused themselves tormenting Him. They insulted Him with reviling and with spitting in His face. They struck Him with clenched hands and with sticks, and while they mocked and tortured Him, He spoke not a word. At length the night of the Agony was ended.

The Lesson
of the
First Sorrowful Mystery

PRAYER

Our Lord prepared for His public life by forty days and nights of prayer, and the important acts of His life were preceded by the whole night spent in prayer to the Father. By word and example He insisted on it as a duty we owe to God as well as a necessity of our dependent state.

Prayer is the medium by which we tell God what we desire whether for ourselves or others. God does not need our prayers, for He knows our needs and can supply them without our asking. Nevertheless it is His will that we pray, and in the doing of it we learn more about ourselves and our needs, and better realize our personal relations with God. It is an act of religion by which we acknowledge His power and goodness as well as our absolute dependence on Him.

Our Lord Himself taught what things we should ask: in the Our Father we pray that God may be glorified by the extension of His Kingdom to all men with all doing His will; in the second part we pray God to take care of our needs, and these include our daily bread, pardon of sin, help in time of temptation, and deliverance from all other evils. Thus

we pray first of all for salvation and the means to obtain it, after which we make appeal for the daily bread, by which term is meant all the material wants of life.

When we ask God to grant certain favors, we are sure of a generous response providing the right dispositions are present and the conditions of prayer are fulfilled. Not always is the answer given as we would have it, but every sincere petition addressed to Him Who knows what is best, brings a return of sanctifying grace to those who have lost it, an increase of it to those who are habitual friends of God, and a decrease of the temporal punishment due to sin. God will grant our requests directly if they are for the best, or He will choose for us better than we know. Never will He fail us, such being the promise of the Lord.

It behooves us then to pray aright. Attention is required and when that is lacking, there is no prayer. This applies to mental prayer throughout, but not so strictly to vocal prayer. The latter, having a set form, as for instance the Lord's Prayer, the Hail Mary, etc., is not altogether spoilt by distractions. In the beginning there must be an intention to pray, and the prayer continues as long as the intention lasts. A willful distraction puts an end to both intention and prayer, but one that slips in unnoticed on account of human weakness, or because of sights and sounds from without, would not change the intention, and the prayer, though imperfect, would still persist. It is understood that there is

an obligation to bring the mind back to God, thus renewing the intention, as soon as distractions are known to be present.

The conditions required in prayer were well marked by our Lord at various times. The object of prayer should be a WORTHY one. With regard to that God knows best, and therefore RESIGNATION to the divine will is in order. SINCERITY is required and is found in a willingness to do all that is necessary. There must be FAITH in the power of the Almighty together with TRUST in His goodness. The thought of divine Perfection demands HUMILITY, and the memory of Christ praying on the Cross for His enemies brings out the necessity of FORGIVENESS. Finally, there must be great merit in PERSEVERANCE because the Savior insisted on it so often.

Without prayer God's grace is not obtained and it is lost by neglect of it. He who would persevere to the end should never stop asking for that incomparable gift from the Giver of all that is good. Prayer is therefore necessary for salvation. Now Christ died for all mankind and by reason of this brotherhood in Him each member ought to wish and seek the help of God in behalf of others. Hence we should pray for friends and benefactors, for enemies even, for all men good and bad; and the thought of being ourselves forgotten will prompt frequent, prayerful remembrance of the faithful departed.

The Church teaches her children to begin and end the day with prayer. It is not a sin to omit the morning or evening devotions on occasion, but

neglect of them for a considerable time would mean sin in some degree; and the omission of all prayer for a long time would be a grievous matter. Besides the prayers of morning and evening the faithful are warned to pray in all dangers, temptations, and afflictions. In such times of trial there is an especial need of God's help. Without stint and without delay it is given by Him, Who prayed in Gethsemane under the crushing burden of the world's affliction, which He had made His own.

Prayer from the Gospel of Christ

JESUS TEACHING A PRAYER

"Thus therefore shall you pray: Our Father Who art in heaven, hallowed be thy name, Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our super-substantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen." (Matt. vi)

GOD WILL ANSWER, BUT NOT TO OUR HARM

"Ask and it shall be given you: seek and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

"Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you then being evil, know how to give good gifts to your children: how much more will your Father Who is in heaven, give good things to them that ask Him." (Matt. vii)

THE MIDNIGHT-CALL

Perseverance

"And He said to them: Which of you shall have a friend, and shall go to him at midnight, and shall

say to him: Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him. And he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth." (Luke xi)

THE UNJUST JUDGE

Perseverance

Jesus exhorting "always to pray, and not to faint," told this parable: "There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me." (Luke xviii)

THE RULER'S SON

Perseverance

A certain ruler in Capharnaum prayed Jesus to come and heal his son who was at the point of death. The Lord appeared to refuse in these words: "Unless you see signs and wonders, you believe not."

"Lord, come down before that my son die," pleaded the man.

"Go thy way," said Jesus then, "Thy son liveth." (John iv)

THE GIRL POSSESSED BY THE DEVIL

Faith, Humility, Perseverance

"Have mercy on me, O Lord, Thou Son of David; my daughter is grievously troubled by a devil." This prayer was addressed to Jesus by a pagan woman. When the Master kept on His way without an answering word, she began to beg the disciples for help, and they appealed to Him to send her away because of her annoying cries and pleadings. The woman was not to be denied. Running ahead she threw herself before Jesus, and while she adored Him, cried out: "Lord, help me."

"It is not good," said the Lord, "to take the bread of the children, and cast it to the dogs."

"Yea, Lord, for the whelps also eat of the crumbs that fall from the master's table."

"O woman, great is thy faith: be it done unto thee as thou wilt." And with that word of our Savior, the devil was driven out of the girl. (Matt. xv)

THE TWO BLIND MEN

Perseverance

Jesus was leaving Jericho, followed by a great multitude. Two blind men hearing that He was pass-

ing, loudly cried out: "O Lord, Thou Son of David, have mercy on us." Some in the crowd tried to hush them, but they only cried out the louder repeating the same words. Jesus stopped and, having called them over, asked: "What will ye that I do unto you?"

"Lord, that our eyes be opened."

The Master had compassion on them. He touched their eyes; they saw Him and they followed Him. (Matt. xx)

JESUS WALKS ON THE WATER

Confidence in Prayer

After the miracle of the loaves and fishes, Jesus went alone to a mountain to pray. The disciples went by boat across Lake Genesareth, for they were to meet Him on the other side. They made slow progress, for the waves ran high and a contrary wind held them back. In the fourth watch of the night they saw a Figure coming, walking on the water. "It is an apparition," they cried in great fear.

"Be of good heart," Jesus called to them; "it is I, fear ye not."

"Lord," cried Peter, "if it be Thou, bid me come to Thee upon the waters."

"Come."

Peter left the boat and began to walk on the water towards Jesus. But wind and wave were strong and he became frightened. Then he began to sink and in terror cried out: "Lord, save me." Jesus stretched

forth His hand and took hold of him, saying: "O thou of little faith, why didst thou doubt?" (Matt. xiv)

THE STORM

Pray in Time of Danger

"And when He entered into the boat His disciples followed Him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And they came to Him, and awakened Him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up He commanded the winds, and the sea, and there came a great calm." (Matt. viii)

FORGIVENESS

"Therefore I say unto you, all things whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, Who is in Heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in Heaven, forgive you your sins." (Mark xi)

THE SCOURGING

SECOND SORROWFUL MYSTERY

The Scourging

PROPHECY

"Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid." (Isaias lxiii, 1-5)

FULFILLMENT

"And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged Him, to be crucified." (Mark xv, 15)

NARRATIVE

In the house of the high-priest the council had decreed the death of the Lord. The Jews, however,

were a conquered people and the Sanhedrin no longer had the legal power of life and death. The sanction of the Roman governor was therefore needed to make effective the extreme penalty which alone would satisfy the chief priests and ancients of the Temple and the nation. Thus in the early morning Jesus was led a captive with hands bound to the governor's palace, the members of the Sanhedrin in the van with the purpose of bringing every influence to bear against any lenity towards the Prisoner.

Pontius Pilate was the Roman governor of Judea, and likely expected to hear, even so early in the day, the result of the night's business, since he had furnished the scoldiers used in the seizure of the Wonder Worker, Whose teachings and miracles had drawn a large following after Him, the same being the cause of envy and hatred on the part of the Jewish leaders. With full knowledge of these things Pilate was not disposed to yield easily to the demands of the despised Jews when Jesus was thrust before him, alone, except for the guards. The accusers would not enter lest they be defiled, and so prevented from taking part in the Paschal festival. The governor deferred to these scruples and went out to them with this demand: "What accusation bring you against this Man?"

"If He were not an evil-doer, we would not have delivered Him up to thee."

"Take Him you, and judge Him according to your law."

"It is not lawful for us to put any man to death."

Pilate understood then that they wanted their own sentence of death approved by him, and that without a Roman trial. But he had no intention of becoming their tool in this way, and soon made them realize that they must put the case before him for judgment. Then the trial of Jesus began:

"We have found this Man," the accusers said, "perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ, the King."

"Art Thou," asked Pilate, turning to Jesus, "the King of the Jews?"

"Sayest thou this of thyself?" replied the Lord, "or have others told it thee of Me?"

"Am I a Jew? Thy own nation, and the chief priests have delivered Thee up to me: what hast Thou done?"

"My Kingdom is not of this world. If My Kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My Kingdom is not from hence."

"Art Thou a King then?"

"Thou sayest that I am a King. For this was I born, and for this I came into the world, that I should give testimony of the truth. Every one that is of truth heareth My voice."

"What is truth?" asked the skeptical Roman, and without waiting for a reply he went back to the Jews with this verdict:

"I find no cause in Him."

At this the mob began a violent outcry being prompted by their leaders, who asserted that Jesus was a rebel and charged that He stirred up the people from Galilee to Jerusalem. At the mention of Galilee Pilate thought he saw a way to rid himself of a troublous case. Since Jesus was a Galilean, the Tetrarch of that province could sit in judgment upon his subject, and the act by which the burden was shifted would seem a graceful gesture of deference to the jurisdiction of Herod, with whom he was at odds.

Herod Antipas, Tetrarch of Galilee, the man whom the Lord Himself had called a fox because of his crafty, cruel nature, the man who had so horribly shown his character in placing the head of John the Baptist on a dish, to keep his word with a dancing girl, had long wished to see Jesus. He was in Jerusalem for the Jewish festival, and gladly heard that the Prophet and Worker of miracles had been sent to him; for he hoped to see, there and then, some of the signs and wonders that had spread the fame of the Nazarene far and wide through the land.

His desires were not gratified. The Lord did not deign so much as a word to the many questions hurled at Him by Herod, questions inspired by the chief priests and scribes, who had kept close to forestall any turn in the Captive's favor. Seeing that it was all to no purpose Herod and his soldiers began to make sport of the helpless Prisoner. They dressed Him in the bright robes of royalty and

mockingly greeted Him as a King, directing their rude jests at One Who made no protest save by His silence. When Herod grew tired of the sport his coarse and cruel humor had devised, he sent Jesus back to Pilate without pronouncing judgment on a Man he knew to be guiltless.

Nor did Pilate want to judge the case. But the mob and its leaders were clamoring for the Prisoner's death, and so he went back to the judgment seat, though not ready at that time to yield all to their demands.

"You have presented unto me this Man," he said to them, "as One that perverteth the people; and behold I, having examined Him before you, find no cause in this Man, in those things wherein you accuse Him. No, nor Herod. For I sent you to him, and behold, nothing worthy of death has been done to Him. I will chastise Him therefore, and release Him."

A wild cry of dissent went up from the Jews quickly bringing to naught Pilate's plan of appeasing them by means of the painful and degrading scourge, and compelling another expedient in his effort to save the Captive's life. It was the custom to release a prisoner on the occasion of the Passover, and surely they would not put the life of a robber and murderer like Barabbas above that of Jesus of Nazareth, a Man in Whom he found no guilt. Hoping that the vexing problem was solved, the Roman governor put this choice before them: "Whom will

you that I release to you? Barabbas, or Jesus that is called the Christ?"

"Away with this Man," they cried, "and release unto us Barabbas."

"What will you that I do to the King of the Jews?" asked the disappointed Roman.

"Crucify Him," roared the mob.

"Why, what evil hath He done?"

"Crucify Him, crucify Him."

"I have found no cause of death in Him. I will therefore chastise Him, and release Him."

He still clung to the faint hope that they would relent when they saw the livid stripes, the smears of blood, the torn and bruised flesh; all the awful signs to be left by the lash in the hands of powerful, brutal soldiers. But his resistance only made them more unruly, and he began to see that he was beaten. Calling for a basin of water he washed his hands in full view of the people, at the same time proclaiming: "I am innocent of the blood of this just Man: look you to it."

The last vestige of restraint seems to have gone from them. Hate and passion had robbed them of reason, for they brought the curse of ages upon themselves and upon those who were yet unborn. "His blood," they cried with an abandon of wickedness, "be upon us, and upon our children."

Jesus was then given over to the most dishonorable mode of punishment known to the Romans—the scourging—an appalling thing. Why is it that the darkness of a later hour did not come down then

to screen the hideous deed from that sinful throng that looked upon its God humiliated? Such was not His will. After His birth in a stable, after His life of poverty spent in prayer and self-denial and dealings with ungrateful men, He was well schooled in mortification, and there was no shrinking from this last degradation when the soldiers stripped the wearied body and tied Him to a pillar. With a whip made of leathern thongs studded with leaden knobs, the Roman mercenaries scourged Him most cruelly. And He spoke no word while the torture endured.

The Lesson
of the
Second Sorrowful Mystery

MORTIFICATION

Mortification is a method of training by which the spiritual faculties of man are developed so that he can control his lower nature, and thus more easily conform himself to God's will. Says St. Paul: "For if you live according to the flesh, you shall die, but if by the spirit you mortify the deeds of the flesh, you shall live." (Romans viii, 13)

Mortification is an obligation on all in so far as needed against the unending assaults of the world, the flesh, and the devil. Its practice brings true repentance to the one who has fallen, and its continuance fortifies the soul against temptations that will come, the more surely and strongly where bad habits have been formed. Men have natural desires, or appetites, which may be satisfied within the limits set by right reason and the law of God; beyond these limits lies the abyss of sin. Now it is not wise to go too near the brink lest a storm of temptation suddenly arise, and cause a deadly fall into the depths. Safety demands that the natural appetites be repressed well within lawful bounds, so that they will not overcome by surprise. Good habits of moderation build up a power of resistance to evil sugges-

tion, and prevent bad habits that feed on indulgence, from creeping in to the great detriment of man's moral life.

Self-interest should be a powerful motive in the matter of self-denial as applied to the spiritual life. Many go through a rigorous course of training to win worldly success in a chosen field. If they win, the triumph is a brief one and not to be compared with the reward of a winning race towards God. Take St. Paul's word for it: "Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway." The prize of life, then, is the eternal future; but it ought not to shut out the past. It is certain that Christ atoned for the sins of mankind and the divine expiation was more than enough. But that does not excuse man from making a personal offering for his own sins by means of mortification. When this is done with a contrite and humble heart it avails much in the approach to God, and will more quickly secure the vision of Him forever.

In line with the teaching and example of our Lord the Church has enacted laws that make certain works

of mortification a matter of obligation. There are days of abstinence, which forbid the use of meat; there are days of fasting which limit the quantity of food; and again there are the times when both abstinence and fast are enjoined. It is self-denial truly, but no unbearable hardship is forced on any one, particularly as these laws are accompanied by wise exceptions in favor of those unable to bear the burden. Yet none are freed from the duty of mortification. Poverty, sickness, the trials of life, all these will serve if taken in the right way; the commandments of God and the laws of religion have an accompaniment of self-repression; while religious practices over and above the requirements of the law oftentimes demand sacrifices, such as foregoing a time of pleasure, or curtailing the hours of sleep. Devotions, sodality meetings, visits to the Blessed Sacrament, daily Mass, all good in themselves, therefore do double duty in behalf of the soul.

JOHN THE BAPTIST

The Baptist spent the years from early childhood till he was thirty years of age in the desert. "And the child grew and waxed strong in spirit, and was in the deserts until the day of his manifestation to Israel." (Luke i, 80) There he prepared for his great work as Precursor of the Lord, cutting himself off from companionship and home life, and from all the creature comforts that seem so necessary to most men. One verse of scripture tells the whole story: "And John was clothed with camel's hair, and a leathern girdle about his loins; and he ate locusts and wild honey." (Mark i, 6)

THE TIME TO FAST

"Why do you eat and drink with publicans and sinners?" asked the scribes and Pharisees.

"They that are whole need not the physician," answered Jesus, "but they that are sick. I came not to call the just, but sinners to penance."

"Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?"

"Can you make the children of the bridegroom fast," returned the Master, "whilst the bridegroom is with them? But the days will come when the

bridegroom will be taken away from them, then shall they fast in those days." (Luke v)

THE RIGHT WAY TO FAST

"When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest anoint thy head, and wash thy face: that thou appear not to men to fast, but to thy Father Who is in secret: and thy Father Who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal." (Matt. vi)

TAKING THE CROSS

Jesus revealed to His disciples that He must go to Jerusalem and there suffer and die to rise again the third day. Peter raised his voice in protest: "Lord, be it far from Thee, this shall not be unto Thee."

"Go behind Me, satan," the Lord replied, "thou art a scandal unto Me: because thou savorest not the things that are of God, but the things that are of men."

"If any man will come after Me," continued the Master, speaking to all the disciples, "let him deny himself, and take up his cross, and follow Me. For he that will save his life shall lose it: and he that shall

lose his life for My sake, shall find it. For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of His Father with His Angels: and then will He render to every man according to his works." (Matt. xvi)

THE BOY POSSESSED BY A DUMB SPIRIT

After the disciples had failed in trying to drive out a dumb spirit, the father of the afflicted boy implored the help of the Lord, Who questioned him thus: "How long time is it since this hath happened unto him?"

"From his infancy. Oftentimes hath he cast him into the fire, and into waters to destroy him. If thou canst do anything, help us, having compassion on us."

"If thou canst believe, all things are possible to him that believeth."

"I believe, Lord; help Thou my unbelief."

"Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him." At the Lord's command, the evil spirit left the boy with great violence, and the boy became as one who was dead. Jesus took him by the hand, lifted him up, and he was cured. Later when the disciples asked the Lord why they had failed, He replied: "This kind can go out by nothing, but by prayer and fasting." (Mark ix)

THE FASTING AND TEMPTATIONS OF CHRIST

After His baptism "Jesus was led by the Spirit into the desert, to be tempted by the devil." There He remained forty days and forty nights during which He fasted. At the end of the time He was very hungry, and the tempter came to Him with this evil suggestion: "If Thou be the Son of God, command that these stones be made bread."

"It is written," said Jesus, " 'Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.' "

"If Thou be the Son of God," said the devil when he had taken the Lord to the pinnacle of the temple, "cast Thyself down, for it is written: 'That He hath given His Angels charge over Thee, and in their hands shall they bear Thee up, lest Thou dash Thy foot against a stone.' "

"It is written again:" Jesus replied, " 'Thou shalt not tempt the Lord thy God.' "

Though he had failed again the evil one was not ready to give up. He took the Lord to a very high mountain, and from the heights showed Him the kingdoms of the world in all their glory, then making this offer: "All this will I give Thee, if falling down Thou wilt adore me."

"Begone, satan, for it is written: 'The Lord Thy God thou shalt adore, and Him only shalt thou serve.' " Whereupon Satan admitted defeat by leaving as Jesus commanded, and then Angels came and ministered to their Lord. (Matt. iv)

CONDITIONS REQUIRED OF CHRIST'S FOLLOWERS

"If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after Me, cannot be My disciple.

"For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish." (Luke xiv)

WHERE TO BUILD

"Every one therefore that heareth these My words, and doth them, shall be likened to a wise man that built his house upon a rock. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.

"And every one that heareth these My words, and doth them not, shall be like a foolish man that built his house upon the sand. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof." (Matt. vii)

Hofmann

CHRIST BEFORE PILATE

THIRD SORROWFUL MYSTERY

The Crowning with Thorns

IN PROPHECY

"He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die." (Isaias xxii, 18)

"From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil." (Isaias i, 6)

"There is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not." (Isaias liii, 2-3)

FULFILLMENT

"And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews." (Matt. xxvii, 29)

NARRATIVE

Pilate was greatly troubled. He knew that Jesus was innocent of any wrong-doing, and easily dis-

cerned that the Jews were actuated by envy and hate in their clamor against the Man Who had drawn so many to Himself by word and deed that were manifestly of God. Pagan though He was, Pilate was impressed by the demeanor of Jesus, and only a lack of courage prevented him from ordering His immediate release. To add to his uneasiness he received a message from his wife, Claudia Procula. "Have thou nothing to do with that just Man," she wrote, "for I have suffered many things this day in a dream because of Him." He was none too hopeful, but he would try again.

While this weak man tried to find a way out of his dilemma, the crowd waited impatiently to hear the death sentence demanded by its leaders. They had watched the inhuman scourging and had seen the soldiers hustling the uncomplaining Sufferer into the building, at the same time calling the whole band to join with them in their brutal design. A few days before, Christ had entered the city in regal triumph surrounded by a host of friends. "Hosanna to the Son of David," was the cry on that occasion; "Crucify Him," was the mad echo that fell on the ears of the friendless Man before the governor's palace, as if to show that His Kingdom was not of this world.

Within the palace He was again hailed as a king. The soldiers threw a royal robe over His shoulders, but it was a cast-off scarlet mantle. They put a crown upon His head, which was a crown of thorns. They gave Him a scepter, the symbol of kingly

power, but it was only a reed. They seated Him on a throne, a make-shift quite in keeping with the rest of their blasphemous doings. Then one by one these Roman hirelings bent the knee before Him, shouting in derision: "Hail, King of the Jews." The wretches defiled His face with spittle and snatched the reed from His hand to strike Him on the head, thus making sure that the thorns would dig in more deeply.

There was no murmur of complaint from the outraged Lord. In Gethsemane His assailants, searching for Jesus of Nazareth, were momentarily overcome when they found Him, but thereafter freely worked their will. In the courtyard of the high priest, in the house of Herod, and in Pilate's house, mockery and abuse could not shake the tranquil spirit won by prayer in the garden. He was Patience itself.

Pilate soon went out to speak to the waiting crowd in another effort to save Jesus from death. "Behold," he said, "I bring Him forth unto you, that you may know that I find no cause in Him." Then appeared the blood-stained figure of the Lord, painfully crowned, the scarlet mantle still covering His wounded body.

"Behold the Man," cried Pilate.

"Crucify Him, crucify Him," they yelled.

"Take Him you and crucify Him; for I find no cause in Him."

"We have a law, and according to the law He

ought to die, because He made Himself the Son of God."

"Whence art Thou?" asked the startled governor. Receiving no answer he showed irritation: "Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee?"

"Thou shouldst not have any power against Me," came the answer, "unless it were given thee from above. Therefore, he that hath delivered Me to thee, hath the greater sin."

Once more the harassed Pilate tried to appease the Jews, but they would not listen to him, even going so far as to threaten him: "If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar." It was the end, for he dared not risk the anger of the Roman emperor, ever quick to suspect disloyalty. Jesus was brought out in full view, and Pilate from the judgment seat pointed to the patient Christ, saying with a loud voice:

"Behold your King."

"Away with Him, away with Him! Crucify Him!"

"Shall I crucify your King?"

"We have no king but Cæsar."

The word of doom was spoken. At the demand of His own people the innocent Christ was condemned to die the death reserved for the worst criminals. A crown of thorns—His throne a cross —and behold, Christ reigns forever.

The Lesson
of the
Third Sorrowful Mystery

PATIENCE

Jesus, in the suffering and sorrow of persecution, holds up for imitation the virtue of patience. Looking on Him during His bitter Passion we learn the nature of this virtue which controls sadness in the presence of afflictions so that these may not disturb the soul too much, nor unduly affect outward conduct.

Patience is a part of fortitude which moderates both fear and over-confidence when the greatest evils, even death, are at hand. It is an aid to fortitude because a soul that is calm and serene is more courageous when dire calamity threatens. It is not the same as long-suffering, nor is it altogether like constancy, for these virtues are called into play over lengthy periods of time, while patience has to do with sadness caused by evils here and now. Still, since an evil of long duration will induce grief in the immediate present, and since constant adherence to virtuous living is oftentimes a sore trouble to fallen humanity, these two come under the head of patience.

Patience is of prime importance. Many indeed are the trials met on the journey through life, and

they sap and undermine the virtues of those who may have neglected this one. "For patience is necessary for you; that doing the will of God, you may receive the promise." (Heb. x, 36) The virtues have their particular enemies and a strong defense is needed against their insidious workings. By way of example, poverty is ennobled when borne in the spirit of Christ; otherwise such opposites as avarice, envy, and worse, spoil its virtuous quality. Pain and sickness furnish innumerable occasions of merit with patience standing guard to ward off the querulous, complaining spirit that sometimes inveighs against God Himself for permitting them. Adversity has its uses when patience joins with humility to remind man that he does not stand alone, but needs his Maker's help. Take away the virtue of patience from one oppressed by any of these common evils, and hope is dimmed, charity diminished, and even faith may wane. "We glory in tribulations, knowing that tribulation worketh patience; and patience trial; and trial hope; and hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, Who is given to us." (Rom. v, 3-5)

Patience from the Gospel of Christ

PERSECUTION

"Blessed are they that suffer persecution for justice' sake; for theirs is the Kingdom of Heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in Heaven; for so they persecuted the prophets that were before you." (Matt. v)

THE WORLD'S HATE

"If the world hate you, know that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you: the servant is not greater than his master. If they have persecuted Me, they will also persecute you; if they have kept My word, they will keep yours also. But all these things they will do to you for My Name's sake; because they know not Him that sent Me." (John xv)

GOD IS PATIENT

Jesus was on His way to Jerusalem through Samaria, and He sent messengers ahead to one of its cities to make preparations for Him. Being re-

fused hospitality because they were going to the hated city, James and John desired to punish the place.

"Lord," they asked, "wilt Thou that we command fire to come down from Heaven, and consume them?"

"You know not of what spirit you are," answered the Lord in rebuke, "the Son of Man came not to destroy souls but to save." (Luke ix)

HE REWARDS PATIENT LABOR

The fishermen had left their two ships and were washing their nets. Jesus entered Simon's boat and desired him to draw back a little from the land, for He wished to teach the multitude from the boat. When He had finished speaking, He said to Simon Peter: "Launch out into the deep, and let down your nets for a draught."

"Master," said he, "we have labored all the night, and have taken nothing; but at Thy word I will let down the net."

As soon as they had done His bidding the net was filled. They called to their partners for help and both ships were loaded to the point of sinking. Whereupon Simon Peter fell on his knees in awe and reverence, saying: "Depart from me, for I am a sinful man, O Lord."

"Fear not," Jesus said to him, "from henceforth thou shalt catch men." (Luke v)

GOD WAITS

"A certain man," said the Lord, "had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard: Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground?

"But he answering said to him: Lord, let it alone this year also, until I dig about it, and dung it. And if happily it bear fruit: but if not, then after that thou shalt cut it down." (Luke xiii)

HE PITIES LONG-SUFFERING

Teaching in the synagogue one Sabbath, Jesus saw there a woman "who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards all." Having called her over, He laid hands on her, saying: "Woman, thou art delivered from thy infirmity." Immediately she stood erect, completely cured, and the place resounded with her praise to God. But the ruler of the synagogue was angry because the Lord had worked a miracle on the Sabbath.

"Ye hypocrites," said Jesus, "doth not every one of you, on the sabbath-day, loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?" (Luke xiii)

JESUS SPEAKS OF PATIENCE

"You shall be betrayed by your parents and brethren, and kinsmen and friends: and some of you they will put to death. And you shall be hated by all men for My Name's sake: but a hair of your head shall not perish. In your patience you shall possess your souls." (Luke xxi)

INVITATION

"Come to Me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart: and you shall find rest to your souls. For My yoke is sweet, and My burden light." (Matt. xi)

JESUS AND LITTLE CHILDREN

Little children were brought to Jesus so that His touch might impart a blessing, but the disciples rebuked those who would thus impose on Him. This displeased the Lord, Who took the little ones in loving embrace and blessed them, saying:

"Suffer the little children to come unto Me, and forbid them not. For of such is the kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God as a little child shall not enter into it." (Mark x)

THE CARRYING OF THE CROSS *Hofmann*

FOURTH SORROWFUL MYSTERY

The Carrying of the Cross

PROPHECY

"Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul hath labored, he

shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors." (Isaias liii, 4-12)

FULFILLMENT

"And bearing His own Cross He went forth to that place which is called Calvary, but in Hebrew Golgotha." (John xix, 17)

NARRATIVE

"Make ready the Cross," ordered Pilate, and in a little while the instrument of death was there to add its weight to the burden of sin carried by the Sinless One. The law required that the condemned should be known, and therefore a tablet was hung from the neck to tell his name and the cause of his extremity. Such a tablet was borne by the Lord and on it were written these words: "Jesus of Nazareth, King of the Jews." In Latin, Hebrew, and Greek they were written, proclaiming the great truth, but not to the relish of those who had used it for their evil ends. Strange they did not notice it at once, but when they did, Pilate was harried again by a storm of protest.

"Write not," they angrily cried, "King of the Jews; but that He said: I am the King of the Jews."

"What I have written, I have written," was the governor's answer, and it was final. They had forced him to pass an unjust sentence, which left him in no mood to meet their further exactions.

The King, still wearing His crown of thorns, began the march, His tired and wounded body bent under the heavy Cross. His retinue consisted of a guard of soldiers led by a centurion, a crowd for the most part hostile to Him, and two men of guilty lives going to the same doom as the stainless Lamb of God. Who in that crowd could see that it was a march of triumph? Easy enough to join with all the world in loud hosannas when He entered Jerusalem, but a few days had wrought a great change as they observed. He was going out of the city in distress that was very great, bearing a burden that was very heavy, though the worst of it was hid from view.

It was too heavy. Before long it bore Him crashing to the ground. They were not gentle in urging Him up and on, but He could not. Soon it became clear that the load was more than His fast failing strength could bear, and they relieved Him of it. There was a workman in the crowd just returning from the fields, and he was ordered to carry the Cross, this being the one deed by which an obscure man became known. Even as Mary of Bethany is held in cherished remembrance for the ointment she poured on the Master's head, so the name of Simon of Cyrene is kept in mind because he took up the Cross and followed Christ.

A Mother looked upon this scene, one that would deeply affect a heart capable of human sympathy in any small degree; but what a thing for this Mother to behold. The night of His agony and arrest had been long, and the day of His trial and condemnation, so far spent, was full of woe. During all those hours the Virgin Mary had grieved and had feared the worst, but on the road to Calvary she saw it, and felt the heart-rending agony of it, in spite of the long preparation for the unhappy day. When Jesus was a Babe in arms, she was forewarned of the sword of sorrow by Simeon, and its point went deep at seeing her divine Son prone in the dust. Deeper still, even to the hilt, would it pierce her heart at the top of the hill.

After that Jesus walked before Simon and the Cross. Even without the burden He could hardly make His way, for the long, sleepless hours, given to suffering of mind and body, had taken heavy toll. What wonder if He fell again, and yet again. The dust of the road and the sweat of exhaustion mingled with the blood that flowed from the thorn wounds. Moved by the pity of it Veronica went out to give Him the little aid she could, receiving therefor a priceless reward—the Redeemer's face on the towel done in the saving Blood. His enemies were cruelly impatient of delay, for all must be finished by sundown. Yet there was pity left in human hearts. The sound of weeping came to the Savior's ears, whereat He turned to the women who bewailed His

sad plight, and spoke to them of dreadful days yet to come:

"Daughters of Jerusalem, weep not over Me; but weep for yourselves, and for your children. For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the breasts that have not given suck. Then shall they begin to say to the mountains: Fall upon us, and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry?" (Luke xxxiii, 28-31)

The last painful steps and the top of the hill. The Cross, flat on the ground, awaited Him. He had carried it, and in turn it would bear Him. After a while—with His last breath—it would take from Him the burden of man's sin.

The Lesson
of the
Fourth Sorrowful Mystery

THE BURDEN OF SIN

Sin has proved a terrible burden for all the children of Adam and Eve, the parents of the race, whose first sin involved all their descendants in the evil result. Here are God's words spoken to Adam: "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread TILL THOU RETURN TO THE EARTH, out of which thou wast taken: for dust thou art, AND INTO DUST THOU SHALT RETURN."

Original sin was the actual sin of Adam and Eve, and for all other human creatures, except the Blessed Virgin, a stain, or state of privation transmitted from Adam as the head of the race. He was created in innocence, but by sin he and we passed from the friendship of God to a state of enmity against Him. The powers of the human soul were at first harmonious, but the four wounds of nature came from the original disobedience: the intellect is clouded, the

will is prone to evil, the sensitive appetites are easily drawn to forbidden delights, and they shrink from difficulties that strew the path of virtue. Adam was not to see death but it was his punishment, and thenceforth the common fate of his kind. Besides, all the pain and misery ever known to man are the result of the first sin. The race carried a burden, the weight and measure of which it could not compute, nor from it find relief without the intervention of God.

Christ came and took the burden on Himself and restored the broken bond of union with God, and made it possible for man to save his soul. Original sin is a privation of original justice,—a stain that is washed away by Baptism. Thereafter, with the age of reason, the whole responsibility rests on the individual. If the union with God procured by Baptism endures, salvation is assured. Not, however, without the effort of a lifetime, for the darkening of the intellect, the weakening of the will, and the inclination to evil, inherent in man after the first sin, make him the prey of the world, the flesh, and the devil, thus loading him with a burden of his own making, the same being actual sin.

Any willful thought, word, deed, or omission contrary to the law of God is sinful. The lesser ones are called venial sins because the thing itself is not big enough to be a deadly sin, or because a serious matter lacks sufficient reflection or full consent of the will. When these three things, namely, grave matter, sufficient knowledge, and full consent, are

present at the time the act is done, the sin is mortal. Venial sin lessens spiritual vitality, encourages habits that make virtue more difficult, and prepares the way for serious sin. Mortal sin brings spiritual death by expelling sanctifying grace from the soul, taking away at the same time all the merit acquired by previous good works. If this condition is not remedied by penance an eternal penalty is incurred. (Lesson of the Fifth Glorious Mystery)

Punishment does not wait till eternity begins. Many suffer in this life because they have turned away from God. Sin begets sin, and some are tormented here and now in its slavery. Sickness of mind and body, deformity, mental torture, remorse, the sorrow of bereavement, lawful punishment by man as well as by God—all these help to make up the present burden of sin. This does not mean that all misfortunes are the direct result of sin. Satisfaction was offered by Christ for the sins of others, and His true follower may do likewise in his own behalf and for his neighbor. Afflictions may be permitted by God to preserve men from sin, or to let them win grace and merit as did the Blessed Mother in her seven sorrows. Whole communities, nations even, have been visited by the wrath of God to punish the guilty, and give recompense vastly greater to the innocent who bear the common distress. Even so, all the evils of the world can be traced to sin as their source.

Considering the resultant penalties, those who fall

from grace make a very bad bargain whether payment be made in this life or the next. "What exchange," asks the Lord, "shall a man give for his soul?"

The Burden of Sin from the Gospel of Christ

THE POOL AT BETHSAIDA

There was a pool called Bethsaida around which were five porches used by the sick for shelter while they waited for the Angel of the Lord to come and disturb the water. After the visit of the Angel the first to enter the water would be cured. Jesus came to one man who had been afflicted thirty-eight years, and said to him: "Wilt thou be made whole?"

"Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me."

"Arise, take up thy bed, and walk."

At once the man jumped up taking his bed with him. After thirty-eight years he was cured by the power of Christ. Later the Lord found him in the temple and gave him this warning: "Behold thou art made whole: sin no more, lest some worse thing happen to thee." (John v)

JESUS CASTS OUT A LEGION OF DEVILS

The Lord came into the country of the Gerasens, where He was met by a man possessed. The demoniac dwelt in the tombs, or caves, and was often terribly violent, bursting the chains and fetters that bound him, cutting himself with stones in his ragings. From afar Jesus told the unclean spirit to go

out of the man. He came running, and falling down before Him, cried out: "What have I to do with Thee, Jesus, the Son of the Most High God? I adjure Thee by God, that Thou torment me not."

"What is thy name?"

"My name is legion, for we are many."

The evil spirits begged the Lord not to drive them out of the country; they pleaded that they might go into the great herd of swine that were feeding near the mountain. He gave them leave; at once they left the man and entered the swine, whereupon that great herd, two thousand in number, rushed headlong into the sea and were drowned. The man threw himself at the Master's feet, beseeching permission to follow Him. But this was denied him: "Go into thy house, to thy friends," said Jesus, "and tell them how great things the Lord hath done for thee." (Mark v)

THE MAN BORN BLIND

"Master," the disciples asked, "who hath sinned, this man, or his parents, that he should be born blind?"

"Neither hath this man sinned, nor his parents," Jesus made reply, "but that the works of God should be made manifest in him."

He spat on the ground, making clay of His spittle, and spread it over the blind man's eyes. Then He said to him: "Go, wash in the pool of Siloe."

The man received his sight when he did the Lord's bidding. The Pharisees being told of it,

asked him how he had been cured. They disputed with the poor man, who was loyal to his benefactor, and finally drove him away. Jesus, hearing of this, came to him and asked: "Dost thou believe in the Son of God?"

"Who is He, Lord, that I may believe in Him?"

"Thou hast seen Him; and it is He that talketh with thee."

"I believe, Lord," said the grateful man, kneeling and adoring. (John ix)

THE SLAUGHTER OF THE GALILEANS. THE TOWER OF SILOE

Jesus was told of the Galileans "whose blood Pilate had mingled with their sacrifices." The Lord thus spoke of it: "Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish.

"Or those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you, but except you do penance you shall all likewise perish." (Luke xiii)

COROZAIN—BETHSAIDA—CAPHARNAUM

Jesus spoke in condemnation of the cities that had benefited most by His miracles, because they had not done penance.

"Woe to thee, Corozain! Woe to thee, Bethsaida! For if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

"And thou, Capharnaum, shalt thou be exalted up to Heaven? Thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matthew xi)

THE TEMPLE TO BE DESTROYED

"Master," said one of the disciples, "behold what manner of stones, and what buildings are here."

"Seest thou all these great buildings?" said Jesus by way of answer. "There shall not be left a stone upon a stone, that shall not be thrown down." (Mark xiii)

THE CITY TO BE DESOLATED

"Jerusalem, Jerusalem, thou that killeth the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold your house shall be left to you, desolate." (Matt. xxiv)

JESUS WEEPS OVER JERUSALEM

"And when He drew near, seeing the city, He wept over it, saying: 'If thou hadst known, and in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the day shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.' " (Luke xix)

THE CRUCIFIXION

FIFTH SORROWFUL MYSTERY

The Crucifixion

PROPHECY

"O God my God, look upon me: why hast thou forsaken me? O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me. But thou dwellest in the holy place, the praise of Israel. In thee have our fathers hoped: they have hoped, and thou hast delivered them. They cried to thee, and they were saved: they trusted in thee, and were not confounded. But I am a worm, and no man: the reproach of men, and the outcast of the people. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him. For tribulation is very near: for there is none to help me. Many calves have surrounded me: fat bulls have besieged me. They have opened their mouths against me, as a lion ravening and roaring. I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death. For many dogs have en-

compassed me: the council of the malignant hath besieged me. They have dug my hands and feet. They have numbered all my bones. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots." (Psalm xxi, 2-19)

FULFILLMENT

"And they bring Him into the place called Golgotha, which being interpreted is, the place of Calvary. And they gave Him to drink wine mingled with myrrh; but He took it not. And crucifying Him they divided His garments, casting lots upon them, what every man should take." (Mark xv, 22-24)

NARRATIVE

It was about noon when Calvary, the place of Sacrifice, was reached. Jesus, being offered a bitter drink designed to dull the senses, tasted but would not drink. In haste lest the setting sun find the dead unburied and so profane the sabbath, they tore the clothing from His body, giving no consideration to the wounds that covered it. Quickly they put Him on the Cross and began the awful task of nailing the sacred hands and feet to the wood. Then was Jesus raised up between two thieves; then was He the Promise redeemed, the fulfillment of prophecy. The purpose of His life was rounded out and all but completed. He spoke, and the first word from the Cross was a prayer for the men who put Him on it:

"Father, forgive them, for they know not what they do."

Yet they were not without guilt, and their guilt was very great. Blinded by envy and the hatred born of it, they would not receive Him as the long promised One of Israel; nor would they see in Him the divinity He claimed and proved with God-like deeds. "He came unto His own and His own received Him not." Though the Lord freed them from the crime of deicide, their ignorance was of malice, and surely they were guilty of envy, hatred, false charges, and conspiracy to cause the death of an innocent Man. Nor were they done with infamy, though He hung there on the Cross already dying.

"Vah!" cried the rabble, passing to and fro with wagging heads, "Thou that destroyest the temple and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the Cross."

"He saved others," mocked the leaders, "Himself He cannot save. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God; let Him deliver Him now if He will have Him: for He said: I am the Son of God."

These men, gazing on the result of their work, would not let the poor Victim die in peace. Instead of rebuking the blasphemers they took part in the cruel baiting. The soldiers added their word of insult as they proffered Jesus a cup to drink, and a last touch of indignity was offered by the scoffing

criminal beside Him: "If Thou be the Christ, save Thyself and us."

"Dost thou not fear God," came in reproof from the penitent thief, "seeing thou art under the same condemnation? And we justly, for we receive the due reward of our deeds; but this Man hath done no evil. Lord," he then prayed Jesus, "remember me when Thou shalt come into Thy Kingdom."

"Amen, I say to thee, this day thou shalt be with Me in Paradise." Quick the answer as the Lord looked with divine love on the repentant sinner. The gibes and sneers could awake no response, but one word of sorrow for sin brought forth words of mercy and eternal life. As He let His head droop again with pain and weariness, His eyes rested on the group that stood at the foot of the Cross. None better than He could know the anguish, the stabbing sorrow, in the heart of the Virgin Mother soon to be left alone. How tender the care of the Infant days! In those days even, this bitter load of sorrow had been laid upon her. "Woman," He said in tenderness, "behold thy son." It was her true Son speaking with loving thought of the years ahead, and giving a solemn charge to John, the beloved disciple: "Behold thy Mother."

The noon-day light was growing dim. It was not the film of death over the eyes of the Crucified One, for it was apparent to all. The mob noise lessened, the jeering stopped, as they wondered what it might portend. While the daylight waned the divine Sufferer gave witness to a new desolation, overpowering

and mysterious. "My God, My God, why hast Thou forsaken Me?" was the cry of distress wrung from an agonized Heart.

The strange darkening so near the middle of the day made the weak-spirited steal away in dread of the unnatural thing. Those remaining stood and watched in silence. Time passed and they heard no more from the Cross till the consuming fever brought a word about His thirst. A sponge was dipped in vinegar and raised to His lips on a reed. The minutes were as hours to the few that waited in love and sadness; after a long time they heard Him say: "It is finished." Faint was the murmur telling of atonement made, telling the end was near.

Yet the Master of life and death still lingered. Satisfaction for sin was full and complete long ere this, but it had to be more than enough, infinitely more, to bring home to dull and wayward creatures the lesson of the Cross, the lesson of the sinless penitent urging, imploring sinners to penance for themselves. Wherefore He lingered for three hours, or more, of conscious suffering. In the last moments of that awful time He raised His world-wearied eyes heavenward and said, "Father, into Thy hands I commend My Spirit." When this final act of resignation was made, a "great cry" of mortal anguish burst from Him, and then the Sacred Heart of Jesus was stilled in death.

The darkness of night enshrouded the earth and a mighty upheaval of nature began. The earth shook and trembled; the heavens joined in tumult; rocks

were split asunder; the ground was torn and rent. No wonder if many thought the end of the world was at hand, so terrifying were the things that happened when the Creator of the world was slain. "All things were made by Him: and without Him was made nothing that was made." It was fitting that the things of His power should mourn His death.

The evil-doers beheld the result of their crime and fled the scene of horror. Any place but Calvary where hung their Accusation. But flee as they might, the grim specter of guilty conscience followed apace, nor left them when they sought refuge from it in the house of God. They sought and did not find, for the great veil of the temple was no longer keeping guard before the Holy of Holies. From top to bottom it was torn apart showing that the Spirit of God was gone from there forever.

The hardihood of the soldiers enabled them to hold their ground. The Roman centurion stood before the Cross in wondering awe. The events just past had left his pagan soul stirred as it never had been stirred. "Truly," he confessed, "this Man was the Son of God."

The Lesson
of the
Fifth Sorrowful Mystery

PENANCE

The sinless Christ on the Cross is a Figure of penance for the sins of others. So it was decreed by God as the means of restoring man to the supernatural life forfeited by the first fall from grace. But man must do penance for his own sins as Christ plainly taught: "Except you do penance you shall all likewise perish." (Luke xiii, 5)

PENANCE IS A VIRTUE disposing sinners to hate their sins because they offend God. The principal part of penance is contrition, or sorrow for sin, and this must take into account the future as well as the past. Not only must the sinner detest the sins already committed, but also he must have a firm purpose of sinning no more. Without this his sorrow would not have any meaning, and therefore no pardon. The secondary part of penance is satisfaction, a self-imposed punishment for the purpose of removing the temporal punishment due to sin.

PENANCE IS A SACRAMENT instituted by Christ in which the sins committed after Baptism are forgiven. It is called a sacrament because it is an outward sign instituted by Christ to give grace to the soul. This effect is certain when the conditions of

the sacrament are fulfilled, these being the same as in the virtue with the addition of confession, followed by sacramental absolution. Thus the three acts of the penitent are contrition, confession, and satisfaction.

CONTRITION, or sorrow for sin, is called perfect, or imperfect, depending on the motive that chiefly moves the penitent. When he hates his sin most of all because it offends the good God, it is perfect contrition. When a motive other than the love of God impels him to hate his sin, for instance, regret for the loss of heaven, or fear of hell, it is imperfect contrition, or attrition. If this kind of contrition have an element of the supernatural, that is, some form of the love of God, it is sufficient to win pardon when coupled with the sacrament, but not when it stands alone.

There is no such thing as sorrow for sin, and therefore no pardon, without a firm purpose of amendment, which is included in contrition, at least implicitly, and better expressed. Moreover it must be a practical resolution; with past experience as a guide, whatever is judged a near occasion of sin has to be avoided. Tears are not necessary since this is a spiritual sorrow and the test of its sincerity is in the determination to avoid the sin in the future.

CONFESSION, which is the telling of one's sins, is a requirement of Christ Himself. When He gave Peter and the other Apostles the power to bind and loose, and more explicitly, the power of forgiving and retaining sin, He made them judges of the peni-

tent's worthiness, or unworthiness, of pardon. Naturally the case must be heard to be judged, and so it is necessary for one who seeks pardon to tell all mortal sins committed after Baptism, if they have not been told and absolved in a previous confession. Venial sins may be usefully told but it is not necessary, for they do not take away sanctifying grace and may be remitted by other means, such as a good act of contrition, or a good Holy Communion. Under the old law serious sin was forgiven through the virtue of penance, that is by perfect contrition. Under the new law it likewise may be forgiven so, but the perfect contrition must contain at least an implicit promise of confessing the mortal sins.

SATISFACTION in the sacrament of Penance is not a matter of choice. It is imposed by the confessor and its acceptance is required of the penitent. After the eternal guilt is removed there remains the temporal punishment due to sin, and this is lessened and even taken away altogether by good works undertaken by penitents. But the penance given in confession is an integral part of the sacrament and therefore has a special efficacy for the end in view.

Besides remitting the eternal guilt of sin the sacrament of Penance has other effects. It increases grace in the souls of those who have not fallen into mortal sin; it restores to the sinner the power of meriting by good works, and even those merits of the past which were lost through mortal sin are given back to enrich the soul once more.

Penance from the Gospel of Christ

CHRIST AND SINNERS

"And it came to pass as He was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and His disciples. And the Pharisees seeing it said to the disciples: Why doth your Master eat with publicans and sinners?

"But Jesus hearing it said: They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth, I will have mercy, and not sacrifice. For I am not come to call the just, but sinners." (Matt. ix)

THE ADULTEROUS WOMAN

"Master, this woman was even now taken in adultery. Now, Moses in the law commanded us to stone such a one. But what sayest Thou?"

The spokesman of the scribes and Pharisees who had forced the woman into the presence of Jesus, paused for a reply. But He bent over and began writing on the ground. When they persisted, He said in answer: "He that is without sin among you, let him first cast a stone at her."

Again He stooped and continued His writing on the ground, while the accusers one by one stole away. Then Jesus stood erect and spoke to her: "Woman, where are they that accused thee? Hath no man condemned thee?"

"No man, Lord."

"Neither will I condemn thee. Go, and now sin no more." (John vii)

THE PARALYTIC

At Capharnaum they brought to Him a paralytic, but were unable to enter the house because of the crowd. The four men who carried the sick man removed a part of the roof and let him down at the feet of Jesus. Seeing their faith He said to the palsied man: "Be of good heart, son, thy sins are forgiven thee."

Some of the scribes thought Him guilty of blasphemy, and Jesus answered their unspoken thought: "Why do you think evil in your hearts? Whether is easier to say, 'Thy sins are forgiven thee:' or to say, 'Arise and walk?' But that you may know that the Son of Man hath power on earth to forgive sins" (turning to the sick man), "Arise, take up thy bed, and go into thy house."

The paralytic was cured. Christ proved His power to forgive sin, and the multitude "glorified God that gave such power to man." (Matt. ix)

THE SINFUL WOMAN ANOINTS THE FEET OF JESUS

A sinful woman came to Jesus while He was at table in the house of Simon, a Pharisee. Weeping bitterly she bowed her head over the Savior's feet, washing them with her tears and drying them with her luxuriant hair. Then having kissed His feet she anointed them from an alabaster box of ointment.

"This man, if He were a prophet," thought Simon, "would know surely who and what manner of woman this is that toucheth Him, that she is a sinner."

"Simon," said Jesus, "I have somewhat to say to thee."

"Master, say it."

"A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?"

"I suppose that he to whom he forgave most."

"Thou hast judged rightly," said Jesus, continuing: "Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed My feet and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefore I say to thee: many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less." Then to the woman: "Thy sins are forgiven thee. Thy faith hath made thee safe, go in peace." (Luke vii)

THE SACRAMENT OF PENANCE

To Peter:—"I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven:

and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi, 19)

To All the Apostles:—"Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven." (Matt. xviii, 18)

On the Day of Resurrection:—"He therefore said to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." (John xx, 21-23)

THE PARABLE OF THE PRODIGAL SON

The younger of two sons having received his portion from his father, went into a far country and soon spent his substance in riotous living. A famine came, and being without money and without the friends it had drawn to him, he was in a bad way. He therefore hired out to feed the swine belonging to a citizen of the place, but was so poorly fed that he would have been glad to eat the husks given to the swine. As he hungered he thought of home and the plenteous store of food there, even for the servants, and he made up his mind to go and acknowledge his sin with the hope of being taken back, not as a son, but as a servant in his father's house.

The father, seeing him a long way off, ran to meet him, and showed the affection of a loving father over-

joyed at his son's return. The prodigal began to speak:

"Father, I have sinned against heaven, and before thee, I am not worthy to be called thy son."

"Bring forth quickly the first robe," cried the father to the servants, "and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again: was lost, and is found." (Luke xv)

THERE IS JOY IN HEAVEN

"I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just, who need not penance." (Luke xv)

THE DANGER OF RELAPSE INTO SIN

"When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: 'I will return into my house whence I came out.' And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first." (Luke xi)

BOOK THREE

The
FIVE GLORIOUS MYSTERIES

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THE DARKEST HOUR

After Jesus had yielded up His life on the Cross, the Jews went to Pilate requesting that the death of the condemned be hastened, so that the great feast of the Pasch would not be desecrated by the presence of their unburied bodies. Soldiers therefore quickly put an end to the misery of the two thieves, but when they came to Jesus, they found Him already dead. To make sure of it one of the soldiers thrust his spear into the side of the Lord, "and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done that the scripture might be fulfilled: You shall not break a bone of him. And again another scripture saith: They shall look on him whom they pierced." (John xix)

A secret disciple came then to give decent burial to the Master. Though a member of the Jewish council, Joseph of Arimathea had refused his assent when that body had decreed the death of Jesus. When the awful deed was done, Joseph and Nicodemus, the disciple who had visited the Lord in the dead of night, boldly showed themselves as true friends and followers of the Savior. They came with Pilate's permission to bury Him Whom they had

secretly admired and loved. Reverently yet quickly they unfastened the Body from the Cross, and prepared It with ointments, linens, and shroud, for the sepulcher. Followed by Mary Magdalen, Mary, the mother of James and Joseph, and Salome, the mother of James and John, they placed Him in a nearby tomb belonging to Joseph of Arimathea, in which no dead had ever been laid away.

His enemies were not yet satisfied. They wanted to be sure of keeping Him in the grave, so that the people would forget Him and His teaching. Accordingly the chief priests and Pharisees went to Pilate with this request:

"Sir, we have remembered, that that seducer said, while He was yet alive: After three days I will rise again. Command therefore the Sepulcher to be guarded until the third day: lest perhaps His disciples come, and steal Him away, and say to the people, He is risen from the dead: and the last error shall be worse than the first."

"Take a guard," said Pilate, "go guard it as you know."

Thus sentinels were posted and the seal of the Sanhedrin was placed on the great stone door of the tomb. They were satisfied then that the Body of the Nazarene was resting in its last resting place.

Such too was the despairing mind of the disciples the day after the Crucifixion, a day spent in seclusion and deepest dejection. Gone were the dreams of a glorious revival in Israel; no more did they expect to share in the triumph of Jesus as the Messias. They

had pinned their hopes on a kingdom of this world to such an extent that their minds were closed to the Master's predictions. Three times He had foretold His passion and death and resurrection, and still in that day of sadness they were not able to recall the words that would have consoled them, and given them hope in the future of His Kingdom.

It should not be thought that they were concerned only with themselves and their shattered ambitions. Even though they expected no more from Him, these good men truly loved Him, and they were sorely afflicted with sorrow and pain at the loss of Him. There was none so kind and gentle as He, none so generous despite their faults. Now that He was gone they could recall with shame their disputes for place. Oh, He had been patient, very patient, with His children as He called them.

Their grief was all the more bitter and harder to bear, because they could realize in the calm of the day after, how they had failed Him in stress and trial. They had saved themselves by flight, leaving Him alone with the mob in Gethsemane; excepting John, the beloved, none of His favored ones had stood by while He was in the throes of death on the Cross; they had left it to Joseph of Arimathea and Nicodemus to befriend the Master when He was dead and without a place to lay His head.

The three who could not watch one hour with Him in the garden, kept vigil then, and found no consolation in it. It was too late. Too late for all but grief and remorse. The tears rolled down the

cheeks of Peter at the thought of his threefold denial; the thought was constant and his face was furrowed by the tears.

But stay no longer in the gloom of that darkest hour. Hasten rather to meet the dawn—the most glorious dawn in the passage of time.

THE RESURRECTION — *Hofmann*

FIRST GLORIOUS MYSTERY

The Resurrection

IN PROPHECY

"I will deliver them out of the hand of death. I will redeem them from death: O death, I will be thy death, O hell I will be thy bite." (Osee xiii, 14)

"In that day the root of Jesse, who standeth for an ensign of the people, him the gentiles shall beseech, and his sepulcher shall be glorious." (Is. xi, 10)

"Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell (i.e., in the tomb); nor wilt thou give thy holy one to see corruption." (Psalm xv, 9-10)

FULFILLMENT

"Be not affrighted; you seek Jesus of Nazareth, Who was crucified: He is risen, He is not here, behold the place where they laid Him." (Mark xvi, 6)

NARRATIVE

In the early hours of the third day Mary Magdalen and Mary, the mother of James, together with Joanna, Salome, and other holy women who had followed Jesus from Galilee, left Jerusalem to go to the

tomb where they had seen Him laid away in death. They had with them the spices and perfumes with which to honor the mortal remains of the beloved Master, and they wondered as they went who would roll away the great door of the Sepulcher, not knowing that the tomb was sealed and guarded.

While they were on the way the soldiers on guard were startled by an earthquake, and alarm became terror at seeing an Angel of the Lord rolling back the great stone of the tomb. "His countenance was as lightning and his raiment as snow. And for fear of him the guards were struck with terror, and became as dead men."

The soldiers were gone when the holy women arrived; the stone had been pushed aside; the tomb was empty. Mary Magdalen, appalled to think that the Sepulcher had been violated and the Body of her beloved Lord stolen away, ran to the city to tell Peter and John. While the other women stood amazed and troubled "behold, two men stood by them in shining apparel. And as they were afraid, and bowed down their countenance towards the ground," one of the Angels said: "Fear not you; for I know that you seek Jesus Who was crucified. He is not here, for He is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen: and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you."

Peter and John started away as soon as Mary Magdalen told them of the empty tomb. They ran,

and the more youthful John was soon in the lead. Mary, less strong, and exhausted by previous efforts, was left far behind. John looked into the tomb, but did not enter till Peter came and led the way. They saw the napkin that had covered His face, neatly folded and placed apart from His linen shroud. Beyond this they saw nothing, and they heard nothing of the Angel's message about the risen Lord till later in the day, for the women had taken another way back to the city.

Mary Magdalen remained at the tomb after the two apostles had gone. Keener than ever her grief in this new pain of loss; the Body of her Lord, Whom she loved with all the strength of a deeply penitent soul, had been taken away, profaned by unholy hands. While she wept she stooped to look into the cave. There she beheld two Angels sitting where the Body of Jesus had lain.

"Woman," she was asked, "why weepest thou?"

"Because they have taken away my Lord, and I know not where they have laid Him."

It may have been a sound, it may have been His compelling presence, that made her turn away from the heavenly visitants to see One Whom she did not know.

"Woman, why weepest thou? Whom seekest thou?"

"Sir," thinking she spoke to the gardener, "if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away."

"Mary," said Jesus in revealing tones.

"Master," she cried in rapture, prostrating herself before Him, her now joyful tears falling on the feet that once were washed by her tears of repentance.

"Do not hold Me, for I am not yet ascended to My Father. But go to My brethren and say to them: I ascend to My Father and to your Father, to My God and to your God."

He was gone. Mary, joyful though no longer entranced by the vision of Jesus, went back to the city bearing the glad tidings to the friends of the Master. Her late companions of the early morning journey to the Sepulcher were likewise going to Jerusalem to make known the vision and the message of the Angels. "And behold, Jesus met them, saying, 'All hail.' But they came up, and took hold of His feet, and adored Him. Then Jesus said to them: Fear not. Go tell My brethren that they go into Galilee, there they shall see Me."

That same day two disciples of the Lord were on the road from Jerusalem to Emmaus, and they were joined by another wayfarer. It was the Lord Himself, but they did not know Him even when He spoke:

"What are these discourses that you hold one with another as you walk, and are sad?"

"Art thou only a stranger in Jerusalem," replied one, "and hast not known the things that have been done there in these days?"

"What things?"

"Concerning Jesus of Nazareth, Who was a pro-

phet mighty in work and word before God and all the people; and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel: and now besides all this, today is the third day since these things were done."

The two men seemed quite hopeless though they knew and told Jesus of the holy women, the empty tomb, and the vision of the angels. Gently chiding them for their want of faith, He said:

"O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into His Glory?"

He then explained the prophecies concerning the Messias, showing that these were fulfilled in Himself. As they drew near to Emmaus He seemed about to take His leave, but they urged Him to stay and eat with them, the day being far spent. He consented, and while they were at table, "He took bread, and blessed, and brake, and gave to them." They knew Him then in the breaking of bread, only to lose Him in the same instant.

Back to Jerusalem they hurried to tell the others, but they too had wonderful things to relate. Besides the visions to the Magdalen and the other women, Peter had seen the Lord. Yet withal there was doubt and uncertainty in their minds, for they could not so soon forget the high hopes lately dashed. Surely they wanted to believe as they talked in hushed tones behind doors that were barred. In

their fear of the Jews they wanted none to come in on them unawares. Even so He came: Jesus was standing in the room with them.

"Peace be to you," He said. "It is I, fear not."

But they were afraid, taking Him for a spirit. Patiently He dealt with them, allowing them to see, and even touch His hands and feet, eating with them, explaining the Scriptures regarding His death and resurrection. They were convinced at last, and overjoyed in their reawakened faith. Then the Lord, instituting the Sacrament of Penance, said to them:

"Peace be to you. As the Father hath sent Me, I also send you." Then breathing on them, "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. . . ." So ended the day of the Resurrection.

The Lesson
of the
First Glorious Mystery

FAITH

The object of faith is God's revealed truth. The fact that such revelation has been made may be gleaned from the Bible using it merely as a book of history. The Old Testament shows that God dealt directly with His chosen people. He revealed certain truths and enforced belief in them by miracles. He desired to save men from sin and its consequences, and therefore promised that One would come Who would be the Savior of the world. Little by little the likeness of this wondrous Person was depicted in words that were uttered by the prophets through whom God spoke. At times they referred to this Person as a Man, and again He was their God. Centuries passed, but God never let the aging race lose sight of its future Hope.

The New Testament records the birth, life, and death of the long heralded Savior. The things that were foretold ages before were verified in the life story of Jesus of Nazareth. He pointed to His miracles to prove He was the One Who was to come; multitudes followed Him because of His doctrine supported by the power of God; surely He was the Messias. But Christ was more. He proclaimed His

Oneness with the Father; the marvelous powers He used were His own; He was the Master of life, and He gave it back to some that were dead, and gave the final convincing proof of His divinity by His own Resurrection from the dead. Christ is God.

During His sojourn here Jesus revealed certain truths. Since He is God the fact of divine revelation is clearly established, and because it is divine in source, it furnishes the all sufficient motive of faith. God being perfect knows all and always speaks truly. His words therefore have the authority that commands belief. Faith then is a supernatural virtue by which one firmly believes the truths of revelation because they have been revealed by God Who cannot deceive, nor be deceived.

It is a supernatural virtue and that means that mere conviction is not enough. The will of man has to command his intellect so that divine truth will give birth to faith. But to do this the will needs divine help, and that grace is freely given by God. Faith then is a gift of God. It is infused into the souls of infants through Baptism. This suffices for them, but those who have passed the infant stage of life, must make an act of faith, believing that God exists, and that He rewards the good and punishes the evil. Without faith no one can be saved.

Christian revelation began with Christ and ended at the death of the last Apostle. This revelation was written in part by the inspired writers of the New Testament. The rest of the deposit of faith was preserved by means of tradition. Its content should

be known with certainty; it must be kept intact and free from corruption; it is vital that there be an agency acting with divine authority to safeguard and interpret the revelation of God, so that the gates of hell may not prevail; in a word there must be a rule of faith. It is found in the infallible Church visibly governed by the Vicar of Christ Who established His Church to the end that all might be united to Him in one and the same divine faith.

HE IS KNOWN BY HIS MIRACLES

"Art Thou He that is to come, or look we for another?" asked the two disciples of John the Baptist.

"Go," answered Jesus, "and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, THE DEAD RISE AGAIN, the poor have the gospel preached to them." (Matt. xi)

The Savior's reply is fully explained by the prophecy of Isaias: "God Himself will come and save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as the hart, and the tongue of the dumb shall be free." (Is. xxxv, 4-6)

"THE DEAD RISE AGAIN"

THE WIDOW'S SON:—At the gate of the city called Naim Jesus met a large crowd attending the burial of a widow's only son. "Weep not," said He to the poor woman, as He touched the bier. The bearers stood still, and He spoke to the dead:

"Young man, I say to thee, arise." The word of command was heard and obeyed. He that was dead sat up and spoke; Jesus gave him back to his mother. (Luke vii)

THE DAUGHTER OF JAIRUS:—This man, Jairus, was a ruler of the synagogue. He came begging the Lord to come and cure his daughter who was at the point of death. Then followed a messenger to tell that she was dead. Jesus bade them not to fear, but to have faith. When He came to the house, He said to the mourners:

"Weep not, the maid is not dead, but sleepeth."

While they laughed Him to scorn, knowing she was dead, Jesus took with Him Peter, James, and John, together with the father and mother, and kept the rest out of the house. Taking the girl's hand He said:

"Maiden, arise." The daughter of Jairus lived again at the command of the Master. (Luke viii)

LAZARUS:—"Thy brother shall rise again," said Jesus to Martha, and the grief-stricken sister replied:

"I know that he shall rise again in the resurrection at the last day."

"I am the resurrection and the life: he that believeth in Me although he be dead, shall live: and every one that liveth and believeth in Me, shall not die forever. Believeth thou this?"

"Yea, Lord, I have believed that Thou are CHRIST the Son of the living God, Who art come into this world." Having answered the Master's question of faith, Martha called Mary to His presence.

"Lord," cried Mary, falling at His feet, "if Thou hadst been here, my brother had not died."

Her grief was very great and Jesus was deeply

moved. He wept, and the crowd that still mourned with Mary and Martha, spoke of His evident love for the dead man. When they arrived at the cave where Lazarus was entombed, Jesus still grieving told them to remove the stone that closed it. But Martha protested that the corruption of the grave had begun, he being already four days dead.

"Did not I say to thee," reminded Jesus, "that if thou believe, thou shalt see the glory of God?" They took away the stone. With uplifted eyes the Savior then said: "Father, I give Thee thanks that Thou hast heard Me. And I know that Thou hearest Me always, but because of the people who stand about have I said it; that they may believe that Thou hast sent Me."

As He finished His prayer of gratitude, He turned towards the tomb and with a loud voice cried out:

"Lazarus, come forth."

The almighty word being spoken, the man who had been dead, appeared at the cave opening, still bound hand and foot with the winding bands, and a napkin tied over his face.

"Loose him," commanded the Lord, "and let him go." (John xi)

THE DEMON SPEAKS

Jesus was in the synagogue of His own city of Nazareth. An unclean devil in possession of a man there present cried out:

"Let us alone. What have we to do with Thee, Jesus of Nazareth? Art Thou come to destroy us?

I know Thee Who Thou art, the Holy One of God."

"Hold thy peace and go out of him," commanded the Lord. Whereupon the devil threw his victim into the midst of the assembly and went out of him. The man was unhurt. (Luke iv)

"I AM"

"Whom dost Thou make Thyself?" asked the Jews disputing with Jesus.

"If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of Whom you say He is your God. And you have not known Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it, and was glad."

"Thou art not yet fifty years old, and hast Thou seen Abraham?"

"Amen, amen, I say to you," replied Jesus, "before Abraham was made, I AM." (John viii)

I AND THE FATHER ARE ONE

"How long dost Thou hold our souls in suspense? If Thou be the Christ, tell us plainly." Thus spoke the Jews to Jesus as He walked in that part of the Temple called Solomon's porch. In answering the Lord spoke of their unbelief which endured in spite of His works. Then He plainly said:

"I and the Father are one." When they took up stones to cast at Him, He continued, "Many good works I have showed you from My Father; for

which of these works do you stone Me?" He then escaped from their hands and many believed in Him. (John x)

THE APOSTLE WHO DOUBTED

When Jesus appeared to the disciples on the night of the Resurrection, Thomas was absent. Being told that the Lord was truly risen, he declared:

"Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

One week later they were all assembled including Thomas, the doors being shut as before. Jesus suddenly appeared, saying to all:

"Peace be to you." Then to Thomas: "Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing."

"My Lord, and my God," confessed the doubter.

"Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed." (John xx)

THE TRANSFIGURATION

The Lord took Peter, James, and John up into a high mountain. In the presence of these three He was transfigured. His face shone as the sun and His garments were as white as snow. While they saw Him thus resplendent there appeared Moses and Elias talking with Him. In a transport of joy Peter cried:

"Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias."

Even while Peter spoke a bright cloud overshadowed them, and out of it came to them a voice, and this is what they heard:

"This is My beloved Son, in Whom I am well pleased: hear ye Him."

They fell prostrate in fear and did not look up till Jesus came and touched them reassuringly. When they arose from the ground they saw only the Master. As they went down from the mountain, He commanded silence, saying:

"Tell the vision to no man, till the Son of Man be risen from the dead." (Matt. xvii)

THE ASCENSION

Hofmann

SECOND GLORIOUS MYSTERY

The Ascension

IN PROPHECY

"Thou hast ascended on high, thou hast led captivity captive." (Psalm lxvii, 19)

"Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? the Lord of hosts, he is the King of Glory." (Psalm xxiii, 7-10)

FULFILLMENT

"And it came to pass, whilst He blessed them, He departed from them, and was carried up to heaven." (Luke xxiv, 51)

NARRATIVE

Jesus remained on earth forty days after His Resurrection. The disciples in obedience to His word given by the holy women, went back to Galilee to resume in a way the life that was theirs before He came and called them to His following. But after so long a time in the Master's company, it was not

and never could be the same. Their whole course of life and thought was changed. He was never out of their mind and they sadly missed Him when He was not present to eat with them, and to instruct them as in days gone by. In the peace of their Galilean homeland they could go back in spirit to those other days, finding joy and consolation in their recollections. Hope too was theirs again, for faith was born again on Resurrection Day. At times their hope became reality. Even while they longed for Him, a turn of the head might show Him already there.

One evening Peter, Thomas, Nathanael, John, his brother James, and two other disciples whose names are unknown, were together in Capharnaum. They were poor men and their living came from the sea. It was necessary at the time to replenish their scanty store, and so Peter declared:

"I go a fishing."

"We also go with thee," and the others followed their leader to the boats. The labor of the night was without reward, and as they were drawing towards land, they saw in the dim light of early morning a Stranger standing on the shore.

"Children, have you any meat?" He called to them. Upon finding they had none, He told them to cast the net on the right side of the boat. When this was done, the net was so filled that they could not draw the catch.

"It is the Lord," cried John, and harder still they worked to reach His side. Peter could not wait.

Leaving to his companions the task of bringing in the boat, he jumped into the sea swimming and wading, so eager was he to see again the beloved Master in Whom was centered all his hopes. They found a fire already made with fish laid upon it, and once again they were in the company of Jesus, eating with Him, being served by Him, giving themselves entirely to the joy of His presence. After a while He spoke:

"Simon, son of John, lovest thou Me more than these?"

"Yea, Lord, Thou knowest that I love Thee," answered Peter.

"Feed My lambs," said Jesus, and again He put the question this time without reference to the others. The chief Apostle, deeply grieved, made the same humble reply. Though he had failed his Lord in the courtyard of the high-priest, he knew his love was deep and abiding. The Searcher of all hearts knew it well, yet for the third time He asked:

"Simon, son of John, lovest thou Me?"

"Lord, Thou knowest all things: Thou knowest that I love Thee."

"Feed My sheep."

Peter had been declared the foundation rock of the Church, and to him had been given the keys of the Kingdom of Heaven; Christ had prayed for him in order that he, being strong in faith, might strengthen his brethren; and here shortly before His ascension into Heaven the risen Lord commissioned him to feed and nourish the flock with the saving

truths of revealed religion. Then the veil of the future was lifted so that Peter might see a cross and himself on it, truly following his Master to the end.

"Amen, amen, I say to thee: when thou wast younger thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not." As He finished these prophetic words, the Lord turned to go with this command to Peter: "Follow Me."

"Lord," said he, pointing to John, who also followed, "and what shall this man do?"

"So I will have him to remain till I come, what is it to thee? Follow thou Me."

The Master showed Himself to the disciples "by many proofs, for forty days appearing to them, and speaking of the kingdom of God." (Acts i, 3) He had appointed a mountain in Galilee as a place of meeting and there gave the full powers of the Apostolate to the eleven. The whole world was to be their field of labor. By teaching the truths of Christ they would implant the seeds of faith which would live and grow through the regenerating waters of Baptism. The result would be a harvest of souls, and a very great one, because the Lord of the world would support them throughout. Here are His very words:

"All power is given unto Me in Heaven and on earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to ob-

serve all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."

The visible leadership of Jesus was near its end. On the day of the Ascension He and His chosen ones were together in Jerusalem. He reminded them of His past teachings and spoke of the law and the prophets which were fulfilled in Himself, even to His death and Resurrection.

"You are the witnesses of these things," He said, "and I send forth the promise of My Father upon you: but stay you in the city till you be endued with power from on high."

Afterwards they followed Him beyond the gates of the city towards Bethany. When the Mount of the Ascension was reached, Jesus raised His hands over His beloved children and blessed them. And whilst He blessed them, He was leaving them. In silent adoration they watched Him ascending to His eternal throne till He passed from view in the clouds of Heaven.

The Lesson
of the
Second Glorious Mystery

HOPE

The faith of the disciples had been renewed in the Resurrection of the Lord, and so the second parting on Ascension Day did not leave them in the sorrow and despair of the Crucifixion. The joy of hope was theirs because they trusted in His promise. They would see Him again.

We believe in God and His revelation "unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world." (Titus i, 2) God then is the object first and foremost of the virtue of hope. There is another. Everything for which we rightly pray, everything that helps us to attain everlasting life, the Beatific Vision, becomes the secondary object of hope. Such is the grace of God by means of which we know the truth, overcome temptation, avoid sin, and diligently practice the virtues. St. Paul urges that we "go therefore with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid." (Heb. iv, 16) Again, though hope is primarily concerned with the supernatural, we may nevertheless hope for temporal things that are useful for our supernatural end.

The supernatural virtue of hope rests on a firm foundation. God is all-powerful and is therefore able to give eternal life and the means to attain it. God is good and He has promised this reward to all that fulfill the conditions of salvation. God is truthful and therefore man may rely on the divine pledge. We practice this virtue, then, when we rely on God's power, goodness, and fidelity to His promises, confidently hoping for eternal life and the means to obtain it.

All except the elect and the reprobate are capable of hope. Those who have been condemned know that their punishment is eternal and this knowledge admits of no hope. The blessed in Heaven no longer have it because they now possess the Object of all hope. The souls in Purgatory have no fear about their salvation, but hope remains in the reward still to come. Unbelievers have no hope since it depends on faith, and those who have culpably rejected all, or even a part of divine revelation, are in the same deplorable state. Despair of salvation spells the destruction of this virtue, but all who have not sinned contrary to hope, still possess it. Nevertheless, sinners cannot expect to be saved, unless, with the grace of God, they free themselves from sin, and therein lies their hope.

It is a virtue infused into the soul at Baptism. This is sufficient for infants, but those who have reached the age of reason, must make an act of hope, at least virtually, that is, by endeavoring to lead a good Christian life. It is a necessary virtue, for

those who sin against it by despair deny in effect the power, goodness, or the fidelity of God. This does not mean that one should not be fearful of losing his eternal reward. Trust in God and mistrust of self go very well together. If one is not fearful about fulfilling his part of the bargain, he may easily go the other way and sin by presumption, this being an unreasonable confidence of eternal reward while neglecting the means necessary to that end. "With fear and trembling," writes St. Paul, "work out your salvation." (Phil. ii, 12)

CONFIDENCE IN GOD'S POWER AND GOODNESS

"I have compassion on the multitudes," said Jesus, "because they continue with Me now three days, and have not what to eat: and I will not send them away fasting, lest they faint in the way."

"Whence then," asked the disciples, "should we have so many loaves in the desert, as to fill so great a multitude?"

"How many loaves have you?"

"Seven, and a few little fishes."

The Lord then commanded the multitude to sit on the ground. Giving thanks He broke the loaves and fishes and directed the disciples to give to the people. Four thousand men besides all the women and children were thus miraculously fed, and the fragments that remained filled seven baskets. (Matt. xv)

TRUST IN GOD

The Master and His disciples were crossing the Sea of Galilee, and the Apostles were troubled because they had forgotten to take bread with them. Knowing their state of mind, Jesus made use of it to teach a lesson of trust.

"Take heed," He said, "and beware of the leaven of the Pharisees, and of the leaven of Herod."

The disciples thought He was rebuking them for their want of foresight in the matter of providing bread, but the Lord soon dispelled this notion:

"Why do you reason because you have no bread? Do you not know yet nor understand? Have you still your heart blinded? Having eyes see you not? And having ears hear you not? And do you not remember? When I broke five loaves among five thousand, how many baskets of fragments took you up?"

"Twelve," answered the disciples.

"When also the seven loaves among the four thousand, how many baskets of fragments took you up?"

"Seven."

"How do you not yet understand?" (Mark viii)

MAN'S RESURRECTION

"For this is the will of My Father, that every one that beholdeth the Son, and believeth in Him, may have life everlasting, and I will raise him up on the last day." (John vi)

THE EUCHARISTIC PROMISE

"I am the living bread which came down from heaven," said the Lord. "If any man eat of this bread, he shall live forever: and the bread that I will give is My flesh for the life of the world."

"How can this man give us His flesh to eat?" the Jews asked one another.

"Amen, amen, I say unto you: except you eat the

flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day. For My flesh is meat indeed: and My blood is drink indeed: He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever."

"This saying is hard," said many of His disciples, "and who can hear it?"

"Doth this scandalize you," Jesus asked, "if then you shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some of you that believe not."

The Lord knew from the beginning who the unbelievers were, and even the one who was to betray Him. He saw many disciples departing from Him forever, and He did not call them back. They understood what He had said so plainly and without hidden meaning. They left Him because they would not believe.

"Will you," Jesus asked the twelve, "also go away?"

"Lord," answered Simon Peter, "to whom shall we

go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ the Son of God." (John vi)

THE RESURRECTION OF THE BODY

The Sadducees, denying the resurrection of the body, thought to confound the Lord by quoting the law of Moses which required a man to marry his brother's widow when there were no children. They asked Him whose wife she would be in the resurrection.

"The children of this world marry, and are given in marriage: but they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives. Neither can they die any more: for they are equal to the angels, and are the children of God being the children of the resurrection. Now that the dead rise again, Moses also showed, at the bush, when he calleth the Lord: the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living: for all live to Him."

"Master," they said, not daring to question Him further, "Thou hast said well." (Luke xx)

PRESUMPTION

"What did you treat of in the way?" asked Jesus of the twelve as they came to Capharnaum. They were silent, being ashamed and afraid to tell Him that they had disputed as to which of them would

be greatest in His kingdom. He then sat down and spoke to them:

"If any man desire to be first, he shall be last of all, and the minister of all. Whosoever," He continued, taking a little child into His arms in loving embrace, "shall receive one such child as this in My Name, receiveth Me. And whosoever shall receive Me, receiveth not Me, but Him that sent Me." (Mark ix)

A MOTHER'S PRESUMPTION

The mother of the sons of Zebedee came to Jesus for a favor, and the Lord asked:

"What wilt thou?"

"Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom."

"You know not what you ask," Jesus replied, and then turning to the two sons: "Can you drink the chalice that I shall drink?"

"We can," they replied.

"My chalice indeed you shall drink: but to sit on My right or left hand is not Mine to give to you, but to them for whom it is prepared by My Father." Jesus thus taught that divine favor must not be presumed; it must be earned. (Matt. xx)

THE DESPAIR OF JUDAS

Judas did not wish the death of the Lord, but he wanted the thirty pieces of silver. He betrayed His Master for the sake of the money, hoping, per-

haps that Jesus would escape as He had before from the hands of His enemies. Terrible, then, was his remorse when the death sentence was given, and he tried to give back the blood money to the chief priests and ancients.

"I have sinned," he cried out to them, "in betraying innocent blood."

"What is that to us?" they said. "Look thou to it."

Judas threw the thirty pieces of silver from him and went from the Temple despairing of God's mercy for his awful crime. In hopeless misery he hanged himself. "The Son of Man," said the Lord the night before He died, "indeed goeth as it is written of Him, but woe to that man by whom the Son of Man is betrayed. It were better for him, if that man had not been born." (Matt. xxvii)

THE SIN AGAINST THE HOLY GHOST

"Therefore I say to you: every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." (Matt. xii)

THE DESCENT OF THE HOLY GHOST

THIRD GLORIOUS MYSTERY

The Descent of the Holy Ghost

PROPHECY

"And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions. Moreover upon my servants and handmaids in those days I will pour forth my spirit." (Joel ii, 28-29)

FORETOLD BY THE LORD

"When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me: And you shall give testimony, because you are with Me from the beginning." (John xv, 26-27)

FULFILLMENT

"And there appeared to them parted tongues as it were of fire, and it sat upon every one of them." (Acts ii, 3)

NARRATIVE

"Ye men of Galilee, why stand you looking up to Heaven? This Jesus Who is taken up from you into

Heaven, shall so come as you have seen Him going into Heaven."

Thus spoke two Angels who came unawares while the disciples were gazing at the cloud that had veiled the Lord from sight. The rapturous spell was broken and they went back to Jerusalem to wait, as Jesus had commanded, for the coming of the Holy Ghost. They were joined by other disciples till they numbered about one hundred and twenty, Mary, the Virgin Mother of the Lord, accompanied by devoted women, waiting and praying with them. Matthias, a disciple who had been with the Master from the beginning, was chosen to take the place of the traitor Judas.

Daily in the Temple and in their assembly room they prayed and prepared their souls for the great gifts to come. In that time of recollection they could not but hear again the words of the Lord spoken the night before He died: "And I will ask the Father, and He shall give you another Paraclete, that He may abide forever, the Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you. . . . The Paraclete, the Holy Ghost, whom the Father will send in My name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."

This promise was wonderfully kept on the day of Pentecost. "And suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled

the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak."

The marvelous event was noised abroad, and great crowds gathered. They were amazed to hear these simple Galileans speak in the various languages, and they were many, represented in Jerusalem at the Jewish festival of Pentecost. Peter spoke to this multitude, recalling the prophecies about the Messias which were fulfilled in Jesus of Nazareth, a man approved of God by many miracles and wonders and signs, Whom they had crucified, and Whom God had raised from the dead. This discourse made a deep impression and many sought the guidance of the disciples:

"What shall we do, men and brethren?"

"Do penance," answered Peter, "and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the Holy Ghost."

Three thousand answered the call of penance that day, and the Holy Ghost, the Spirit of love was made manifest in the converts. Soon the spirit of hate that had done the Master to death, was turned against the disciples who taught His doctrine and cured in His name. At the Temple gate called Beautiful a poor man, lame from birth, asked Peter and John for alms.

"Silver and gold I have none:" said Peter, "but what I have I give thee: In the name of Jesus of Nazareth, arise and walk."

The man stood up and walked; he leaped for joy as he went with them into the Temple. Praising God he clung to Peter and John, and his actions attracted a great crowd. Peter took advantage of it and spoke of Christ through Whose power the miracle was effected. The cure of the lame man and Peter's words, under the inspiration of the Holy Ghost, brought five thousand more into the Church. As might be expected these things aroused the anger of the Jewish leaders. Peter and John were arrested and kept in prison over night. When morning came, they were brought before the high-priest and other leaders to be questioned about the cure of the lame man:

"By what power, or by what name have you done this?"

"Be it known to you all," answered Peter, "and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth here before you. This is the stone which was rejected by you the builders: which is become the head of the corner: neither is there salvation in any other. For there is no other name under Heaven given to man, whereby we must be saved."

The constancy of Peter and John, whom they knew to be illiterate disciples of the Crucified Christ,

filled these men with wonder. Having conferred together, and realizing that the miracle was not to be denied, they warned the two Apostles against teaching in the name of Jesus. To this Peter replied: "If it be just in the sight of God, to hear ye rather than God, judge ye. For we cannot but speak of the things we have seen and heard."

They did not heed the warning. From far and near the people came to give ear to the things the Apostles had seen and heard, things vividly brought to mind by the action of the Holy Ghost. The sick were cured in the name of Jesus, and devils, overpowered by that Name, fled from those possessed. The friends and followers of Christ increased in number, and His enemies were the more embittered. Again Peter and John were imprisoned, but not for long. The Lord Himself intervened by sending His Angel in the middle of the night to free them with this command:

"Go, and standing speak in the Temple to the people all the words of this life."

They heeded the word of the Lord. To repeated warnings Peter merely replied that God is to be obeyed rather than men. Scourging only made them rejoice in being accounted worthy of reproach for the name of Jesus. Thousands flocked to the standard of Christ, their hearts stirred with the greatest ardor and generosity. The new Christians sold their possessions and laid them at the feet of the Apostles for the benefit of the poor, truly showing a wonderful love for one another in their love for

Christ. The Holy Spirit had imbued them with the Charity of God, so that it was written of them: "The multitude of believers had but one heart and one soul."

The Lesson
of the
Third Glorious Mystery

CHARITY

"The charity of God is poured out in our hearts by the Holy Ghost Who is given to us." (Romans v, 5)

Charity, or love, is a virtue infused by God through which we love Him for His own sake above all things, and our neighbor for the sake of God. Thus the primary object of charity is God Himself. Love is bound to seek and adhere to that which is good, or which seems so, and therefore God, the supreme Good, should be chosen first and always as the One on Whom love centers. Man, inasmuch as he partakes measurably of the divine goodness, becomes the secondary object of the virtue of love. This divine attribute is, then, the motive of charity. We love God because He is good. If we consider His goodness towards us, we find the motive of hope, but when we think of His goodness in itself, and without regard to ourselves, we have the all-sufficient motive of charity towards God.

However, the generosity of God which has been shown in our behalf, should move us to love Him. The goodness of God towards us spells hope for the future, but as it has been shown in the past, it is

a motive of love—the love of gratitude, which is frequently said to pertain to perfect love. God called man to the joy of everlasting life with Himself, and when sin had made the gift forfeit, He restored it even at the price of a most painful death suffered by the divine Son made Man. All this should make us grateful and make it easy to progress to the required love of benevolence and friendship. When we wish for God all honor and glory and every good, and do all we can to realize our wish, we meet the demands of charity.

It is not too hard. It seems so only when the nature of it is misunderstood, or when the necessary good will is lacking. Some have qualms of conscience because their love of relations or friends seems more perfect than their love of God. Such scruples are needless, for the manifestation of love follows its nature. Love of creatures has so much in it appealing to the senses, that it is keenly felt in the senses. But charity towards God is spiritual and is produced in the spiritual faculties. With mind and will, by choice and determination, one may love God above all things, even when it cannot be felt, nor shown except by obedience. This last is the criterion of love set up by Christ Himself: "He that hath My commandments, and keepeth them: he it is that loveth Me." (John xiv, 21)

Habitual charity is necessary for salvation. It is always joined with the state of grace, without which no one is pleasing to God. If grace is lost by mortal sin, an act of perfect contrition, in effect an act of

charity, is necessary to win back God's love without the Sacrament of Penance. Freedom from mortal sin marks the first, the essential degree of supernatural love. A higher plane is found in the assiduous practice of the virtues in order to avoid deliberate venial sins. Higher still do they go who unite themselves closely to God by frequent acts of love. We are all bound to this occasionally, and those who have the habit of daily prayer fulfill the duty. Their prayers are acts of charity; their good lives stand for habitual charity; they keep the commandment: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength." (Deut. vi, 5)

LOVE OF GRATITUDE

"Jesus, Master, have mercy on us."

"Go," said the Lord, "show yourselves to the priests."

While the ten lepers were going in obedience to the Master's word and the requirement of the law, they found themselves cured of the loathsome disease. One of them, a Samaritan, went no further. Loudly glorifying God he returned to fall face downward before Jesus, and fervently thanked Him.

"Were not ten made clean?" Jesus asked. "And where are the nine? There is no one found to return and give glory to God, but this stranger. Arise," He said to the man, "go thy way; for thy faith hath made thee whole." (Luke xvii)

JESUS AND NICODEMUS

"Rabbi," said Nicodemus, who had come in the dark of night to the Master, "we know that Thou art come a teacher from God: for no man can do these signs which Thou dost, unless God be with him."

"Amen, amen I say to thee," answered Jesus, "unless a man be born again, he cannot see the kingdom of God."

"How can a man be born again when he is old? Can he enter a second time into his mother's womb, and be born again?"

"Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John iii)

GOD'S LOVE

"And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: That whosoever believeth in Him, may not perish, but may have life everlasting. For God so loved the world, as to give His only begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting." (John iii)

THE VINE AND THE BRANCHES

"I am the true vine; and My Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away: and every one that beareth fruit He will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in Me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine; you are the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing." (John xv)

NO GREATER LOVE

"As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love; as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you." (John xv)

THE GOOD SHEPHERD

"I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep: and the hireling flieth, because he is a hireling; and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd." (John x)

THE TEST OF LOVE

"He that hath My commandments, and keepeth them: he it is that loveth Me. And he that loveth Me, shall be loved of My Father: and I will love him, and will manifest Myself to him.

"Lord," the Apostle St. Jude asked, "how is it, that Thou wilt manifest Thyself to us, and not to the world?"

"If any one love Me," answered Jesus, "he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not, keepeth not My words. And the word which you have heard is not Mine; but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, Whom the Father will send you in My name, He will teach you all things, and bring all things to your minds, whatsoever I shall have said to you." (John xiv)

THE GREAT COMMANDMENT

The Pharisees and Herodians with evil intent questioned Jesus, and were silenced regarding the tribute money to Cæsar. Then the Sadducees tried to bother Him in the matter of the resurrection from the dead, and none could gainsay His answer. A certain scribe "seeing that He had answered well, asked Him which was the first commandment of all." In reply the Lord quoted the Scriptures:

"Hear, O Israel: the Lord thy God is one God.

And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these."

"Well, Master," said the scribe, "Thou hast said in truth, that there is one God, and there is no other besides Him. And that He should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbor as oneself, is a greater thing than all holocausts and sacrifices."

"Thou art not far from the Kingdom of God," said the Lord. (Mark xii)

WITH HIM OR AGAINST HIM

"Master," said John, "we saw one casting out devils in Thy name, who followeth not us, and we forbade him."

"Do not forbid him," Jesus commanded. "For there is no man that doth a miracle in My name, and can soon speak ill of Me. For he that is not against you, is for you." (Mark ix)

MARY OF BETHANY ANOINTS JESUS

"Shortly before His Passion and Death Jesus came to Bethany, and a supper was arranged for Him at the house of Simon, a leper who had been cured by the Master. Lazarus whom He had raised from the dead was there as a guest, and his sister Martha

helped to serve the Lord. Mary, the other sister, took a pound of precious ointment and poured it upon the head of Jesus, the whole house being filled with the odor of it.

"Why was not this ointment sold for three hundred pence," asked one of the disciples, "and given to the poor?"

"Let her alone," said Jesus, "why do you molest her? She hath wrought a good work upon Me. For the poor you have always with you; and whensoever you will, you may do them good; but Me you have not always. What she hath done, she hath done; she is come beforehand to anoint My body for the burial. Amen I say to you, wheresoever this Gospel shall be preached in the world, that also which she hath done, shall be told for a memorial to her." (Mark xiv)

THE ASSUMPTION — *Titian*

FOURTH GLORIOUS MYSTERY

The Assumption

IN PROPHECY

"I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." (Gen. iii, 15)

"Arise, O Lord, into thy resting place: Thou and the ARK, which Thou hast sanctified." (Psalm cxxxi, 8)

"Nor wilt thou give thy holy one to see corruption." (Psalm xv, 10)

FULFILLMENT

"And the temple of God was opened in heaven: and the ARK of His testament was seen in His temple." (Apoc. xi, 19)

THE SETTING

The virgin Mother's mission on earth lasted some years after the Ascension of her divine Son. The Apostles had been charged with the duty of testifying to what they had heard and seen during the three years of the Lord's ministry. But Mary knew Jesus thirty years before He had called them from their fishing boats. She was the repository of revela-

tions concerning the mystery of the Incarnation, and these heavenly secrets she kept, "pondering them in her heart," till it was time to make them known. Joseph, her spouse, Elizabeth and Zachary, Simeon and Anna, had passed on to eternity. But even if they were living at the time, they could only tell a part. The Mother alone was fitted to disclose the secrets of the divine Childhood. St. Luke learned them from her to write them for us. They form the story of the five Joyful Mysteries.

Moreover, the infant Church needed the maternal care of her who mothered the Infant Savior. She was a visible memorial of its Founder, an inspiration and a guide to those whom He had placed over the Kingdom of God on earth. She watched and prayed for His work; she rejoiced in its triumphs; she was deeply concerned when the life and growth of the Church was threatened. There was cause for rejoicing in the rapid spread of her Son's Gospel. The number of adherents became so large that the Apostles had to ordain seven deacons to care for the poor while they gave themselves "continually to prayer and the ministry of the word." There was likewise cause for concern in the persecutions that followed close on success. Stephen, one of the deacons, became the first martyr. He was stoned to death outside the walls, and those who slew him laid their garments at the feet of one named Saul, a willing party to the martyr's death. This young man was a bitter enemy of the Christian name. In the words of Holy Writ he "made havoc of the

Church, entering in from house to house, and dragging away men and women, committed them to prison." (Acts viii, 3)

After Saul was subdued by the Lord and became the great St. Paul, persecution still raged. But the Church, though young, was a vigorous plant, and the faithful grew in numbers aided and sustained by the blood of the martyrs and the all-powerful intercession of Mary. In that time many earned the martyr's crown while she endured her martyrdom of separation. There was not a moment without it. It went on for years—fifteen, it is said—and they were years of unremitting yearning for reunion with her Son. She was the Bride of the Canticle, seeking her Beloved with sorrow and plaint: "I sought Him and found Him not. I will rise, and will go about the city: in the streets and broad ways I will seek Him Whom my soul loveth: I sought Him, and I found Him not." (Cant. iii, 1-2) Love and longing consumed her. Neither disease nor violence came near to put an end to her pilgrimage. She died of love.

Death had no victory in her passing. When God put enmities between the woman and the serpent, and declared that she would crush the head of the evil one, His words presaged not only the victory of Christ over Satan, but also the Immaculate Conception of the Savior's Mother. Death came to Adam and his posterity because of his sin. Mary, freed from the common heritage by the anticipated merits of Christ, and free from the slightest actual stain, was therefore exempt from the penalty of sin. But

she would follow the path trod by her Son, Who could not sin, yet took upon Himself its burden. Death had no victory over Him, nor would He let it triumph by permitting His "holy one to see corruption."

The Ark of the Covenant was made for the chosen people in the desert by command of God. Built of incorruptible material, it contained the tables of the law written by the finger of God, the rod of the high-priest Aaron, and a portion of the manna, or bread which came from Heaven. These are symbols of Christ, the Son of God. The Ark itself signified the sacred Body of Jesus, that Body which He received from His virgin Mother who was herself the Ark that contained Him in the months that preceded His birth. The ancient Ark was held most sacred and dire misfortune was the lot of any who profaned it with unholy hands. Surely then death must be denied its wonted sway. It cannot be that its withering touch was laid upon her whom the Church lovingly names the Ark of the Covenant. When the pure heart of Mary stopped its beating, when the tomb was closed, Jesus came and took His Mother to her everlasting home, where He dwells. The Beloved was found and His voice was heard: "Behold my Beloved speaketh to me: Arise, make haste, My love, My dove, My beautiful one, and come. For winter is now past, the rain is over and gone. . . . Arise, my love, my dove, my beautiful one, and come." (Cant. ii, 10-13)

The Lesson
of the
Fourth Glorious Mystery

DEATH AND JUDGMENT

God created Adam to live. He made man immortal, and man made himself mortal even after being warned by Almighty God that this very result would follow disobedience. Here is the one restriction imposed by the Creator: "Of every tree of paradise thou shalt eat: But of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." (Gen. ii, 16-17) When the first parents had succumbed to the temptation of the evil one, God called them to Him in the garden and pronounced sentence, not only on the first man, but also on all his progeny: "In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return." (Gen. iii, 19)

The soul is the life-giving principle of the body. As long as these two are united man lives even when there is no sign of life. Science finds it impossible to determine the precise moment of death in any given case. This has a very practical bearing, for the uncertainty permits the conditional administration of the last Sacraments for some time after life appears

extinct. Sacramental absolution and Extreme Unction are given in such cases under two conditions, namely, the presence of the soul, which is life, and the proper disposition of the soul in the last conscious moment of the dying person. But if the soul has departed, the Sacraments are not received. Death has come and the time of probation is over.

The soul is immortal. It cannot die. It came into existence by the direct creation of God. It is not subject to the laws of matter because it is a spiritual substance that must go on unless God annihilates it. He alone Who created it can destroy it, but He has decreed that it shall live forever. The body is a lifeless thing when separated from the soul, and soon returns to its kindred dust; the soul on the contrary can live without its habitation made of earth. It does so live until the last day when every soul will appear before the Judge clothed again in its own material form. "I believe in the resurrection of the body," says the Creed that is daily recited. It is a doctrine solidly founded, for the prophets foretold it, the children of God in the old and new dispensations turned to it with hope, Christ defended it and Himself rose from the dead to prove it. "Behold," says St. Paul, "I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible." (I Cor. xv, 51-52)

But the soul does not wait till the last day to

know its fate. There is a particular judgment as soon as life is over. So the Church teaches. So we read in Holy Writ: "It is appointed unto men once to die, and after this, the judgment." (Heb. ix, 27) When our Lord told the parable of the rich man who was buried in hell (Luke xvi, 22), His hearers could only infer that the man was already judged. Again, immediate judgment is implied in the words of the Savior to the penitent thief: "This day thou shalt be with Me in Paradise." We who are still in the land of the living know, then, that we are to appear before the tribunal of justice as soon as our pilgrimage is done, but how much time remains to prepare for that day, God alone knows.

Death—Judgment, from the Gospel of Christ

THE FOLLY OF RICHES

"Master, speak to my brother that he divide the inheritance with me."

"Man, who hath appointed Me judge or divider over you."

In this way the Lord refused to mediate in a temporal matter. Instead He took occasion to warn the listening crowd against the sin of avarice, for riches are not the purpose of life. To bring home the lesson He then told a parable:

"The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said: This will I do; I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? So is he that layeth up treasures for himself, and is not rich towards God." (Luke xii)

"YE KNOW NOT WHAT HOUR"

"As in the days of Noe, so shall also the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark. And they knew not till the flood came, and took them all away: so also shall the coming of the Son of Man be. . . . Watch ye therefore, because ye know not what hour your Lord will come.

"But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready, because at what hour you know not the Son of Man will come." (Matt. xxiv)

THE WISE AND FOOLISH VIRGINS

"Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish and five wise. But the five foolish, having their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept.

"And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins rose and trimmed their lamps. And the foolish said to the wise: Give us of your oil,

for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.

"Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. But at last come also the other virgins, saying: Lord, Lord, open to us. But he answering, said: Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour." (Matt. xxv)

WATCH AND PRAY

"Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth.

"Watch ye therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man." (Luke xxi)

EVERY IDLE WORD

"Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known. O generation of vipers, how can you speak good things, whereas you are evil? For out of the abundance of the heart the mouth speaketh. A good man out of a good treasure

bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

"But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment." (Matt. xii)

FEAR YE HIM

"Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the house-tops.

"And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom ye shall fear: fear ye him, who after he hath killed hath power to cast into hell. Yea, I say to you, fear him." (Luke xii)

OUR RESURRECTION

"Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." (John v)

THE GENERAL JUDGMENT

"There shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had

been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.

"Then if any man shall say to you: Lo here is Christ, or there: do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand.

"If therefore they shall say to you: Behold he is in the desert; go ye not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west: so shall also the coming of the Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together.

"And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of heaven shall be moved: And then shall appear the sign of the Son of Man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And He shall send His Angels with a trumpet, and a great voice: and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them." (Matt. xxiv)

THE CORONATION — *Fra Angelico*

FIFTH GLORIOUS MYSTERY

The Coronation

IN PROPHECY

"Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon." (Cant. iv, 8)

"Thy throne, O God, is forever and ever: the scepter of thy kingdom is a scepter of uprightness. . . . The queen stood on thy right hand, in gilded clothing; surrounded with variety. . . . And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore." (Psalm xliv, 7-12)

FULFILLMENT

"And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." (Apoc. xii, 1)

THE SETTING

Mary is queen beyond comparison. She was a lineal descendant of a great king, but her eminence is not due to that. The diadem was placed upon her brow by the King of kings, her Son. When He was born in Bethlehem, there was no fanfare to in-

dicate the birth of royalty, though it had been long announced to His people and they had long desired it. Alas for them that they cherished the hope of restoring the ancient glories of Israel, building their expectations on the prophecies which seemed to tell that the Messias would be a Mighty One, a Ruler of nations, with all the trappings of worldly pomp and splendor.

So it was with them when the Magi came looking for the new-born King of the Jews to the dismay of the tyrant Herod. So it was when Jesus hid Himself after the miracle of the loaves and fishes, knowing that the people wished to force a kingly crown upon Him. Even the disciples whom He taught did not understand that He was building a kingdom in the souls of men. The mother of James and John sought the place of honor for her sons in His Kingdom, and when He was about to ascend to His throne at the right hand of the Father, the disciples, still without the light of the Holy Ghost, put to Him this question: "Lord, wilt Thou at this time restore again the kingdom of Israel?"

The enemies of Jesus seized upon His oft-repeated teaching of the Kingdom to bring about His death. They accused Him of being against Cæsar and of plotting for a throne. Fear made the Roman governor submissive to their evil designs, convinced though He was of truth in the words of Jesus: "My Kingdom is not of this world." Only a few days before this scene in Pilate's house, the Lord had offered Himself to the Jews as their King when He

entered Jerusalem with the glad acclaim of many ringing in His ears.

But the leaders of the people disdained to accept One Who came to them in lowly state on a beast of burden. To the proud scribes and Pharisees the doctrine of the Kingdom remained a closed book, to be opened only to docile hearts and penitent hearts, to such as the thief who was a companion to Jesus on the Cross. This man looked upon a naked Figure that was wounded and bleeding and soiled from the road whereon He had fallen,—a Figure crowned in mockery and nailed to a Cross of shame, and saw withal a King to Whom he prayed: "Lord, remember me when Thou shalt come into Thy Kingdom."

Jesus returned to His Kingdom by way of death; by the same road Mary went to be taken up to Heaven by her divine Son. Not without good reason was she named Queen of Heaven forevermore. She is the Mother of the Savior, God Himself, Who became Man after having chosen Mary from all eternity as the maternal source of His humanity. In Him are two natures, the divine and the human, and they are united in the one Person, Jesus, Who was born of the Blessed Virgin. She is the Mother of God.

The Holy One of God, Holiness itself, took flesh from Mary, a child of Adam whose sin was visited upon the race of which he was the father. But it would be absolutely unfitting that the eternal Word should be born of one tainted by the common heritage of original sin. God has unlimited power, and every faithful soul would expect it to be used to

avert that which is so repugnant. It follows inevitably that God did use His power, and therefore Mary was conceived without original sin. She is the woman of the Promise who was to crush the serpent's head—she is the one to whom the Angel said: "Hail, full of grace, the Lord is with thee"—she it was who received this inspired salutation from Elizabeth: "Blessed art thou among women, and blessed is the fruit of thy womb." She is the Immaculate Conception.

The Blessed Virgin's part in the Redemption was not a passive one. God waited for her consent to coöperate physically in the Incarnation. When it was an accomplished fact through her consent and the overshadowing of the Holy Ghost, she continued her coöperation. The fervent prayers, the maternal care of the Infant Savior, the unremitting service of the hidden life, the abnegation of self, the separation she endured in His public life and thereafter, the sword of sorrow that pierced her heart because her Son was the Redeemer, the complete union of her will with His,—all these made her an active participant in the Atonement effected by her divine Son.

The association of Mary with Jesus in the Redemption, by which He stored up an inexhaustible treasure of merit, continues in the distribution of these merits. At the foot of the Cross the dying Christ gave her, not one son, but many. When she was made the Mother of all the followers of Jesus, she became their mediatrix before the throne of God. In the exercise of this office she is all powerful, her

prayers never meeting with denial. It is the Queen-Mother's prerogative. "And the king said to her: My mother, ask: for I must not turn away my face." (III Kings ii, 20)

The Kingdom of Heaven has two phases. One is in this world, and here its members are on trial before being admitted to the other, the perfect Kingdom, which has no end. Jesus rules this realm in His own divine right, and Mary is Queen by reason of her Motherhood. She is preëminent because of divine selection and the resultant preservation from hereditary stain, and because of her perfect and meritorious conformity to God's will throughout her life. She is the "Help of Christians" who are being proved, and her mission in their behalf will be finished only when the last of them has been safely guided through this vale of tears to the perfect Kingdom, where "God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things have passed away." (Apoc. xxi, 4)

The Lesson
of the
Fifth Glorious Mystery

REWARD OR PUNISHMENT

Faith in the existence of God and in His Providence is so necessary that salvation cannot be obtained without it. This doctrine is thus expressed by St. Paul: "Without faith it is impossible to please God. He that cometh to God must believe that He is, and is a rewarder to them that seek Him." (Heb. xi, 6) Now God not only rewards, but He supplies plentifully the aids that are needed to put man in the way of the reward, and after that He is bound by His Justice to mete out condign punishment to those of His creatures who refuse the aids, thereby showing contempt for their Creator. We must believe in the living God; we must believe that He will deal with us in the Judgment exactly as we deserve.

In creating man God desired to reward him with eternal happiness. As there can be no reward without merit, which can only be gained in freedom, the Almighty endowed man with the power of choice. By his free service of God, which means conforming his will with the known will of God, he wins Heaven forever, the right to which is based on God's promise, and on that alone. On the other hand, if he re-

fuses to serve, the disobedience forfeits what was conditionally promised, and moreover subjects him to eternal punishment, this being foreknown through divine revelation. God is patient. He judges the whole life of each one with justice, but during that life the divine Mercy extends itself persuading the sinner to gain the reward. God enables man to offset sin by repentance so that he may again do meritorious deeds and secure the grace of final perseverance. On this last salvation depends.

Without final perseverance, which is the happy conjunction of the state of grace and the call of death, only an adverse sentence is possible, and he who receives it spends eternity with the reprobate of whom he is one. In hell he suffers a twofold pain. The pain of loss is dreadful, for the soul is deprived of that Good for which it was destined in its creation. There can be nothing worse; the lost soul hungers for the supreme Good with a hopeless hunger that will never cease. The pain of sense comes from fire. It is a fire that will not be quenched, which burns, but does not consume. "And there came down fire from God out of Heaven, and devoured them: and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night for ever and ever." (Apoc. xx, 9-10)

Penalties are measured by the unerring Justice of God. Man must pay for venial sin; he must also yield up a penalty of satisfaction to divine Justice

after the eternal guilt of mortal sin has been remitted. God mercifully permits him to pay the debt in this life with prayers and good works. If he fails, he must suffer the pain of loss and the pain of sense in Purgatory, until purged of venial sin and the remains of mortal sin. Then, and only then, will he join the elect of God to sing His praises forever. It is the reward of the just, and who shall describe it? It is a happiness that leaves nothing to be desired, for it means the possession of God Who has all and shares with His own. But who shall describe it, since "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him?" (I Cor. ii, 9)

Reward—Punishment from the Gospel of Christ

WHAT DOTH IT PROFIT?

"What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of His Father with His Angels: and then will He render to every man according to his works." (Matt. xvi)

THE WARNING

"Do not think that I came to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.

"He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the Kingdom of Heaven. But he that shall do and teach, shall be called great in the Kingdom of Heaven.

"For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the Kingdom of Heaven.

"You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that

whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire." (Matt. v)

THE IMPORTANCE OF SALVATION

"Who, thinkest Thou, is greater in the Kingdom of Heaven?" asked the disciples.

"Amen I say to you," answered Jesus, placing a little child before them, "unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, he is greater in the Kingdom of Heaven. And he that shall receive one such little child, in My name, receiveth Me. But he that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea.

"Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh. And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire." (Matt. xviii)

THE WHEAT AND THE COCKLE

The Lord told the parable of the wheat and the cockle. After the good seed had been planted and while men were asleep an enemy oversowed the wheat with cockle. When the blade was sprung up the cockle also grew with it. Whereupon the servants said to the good-man of the house:

"Sir, didst thou not sow good seed in thy field? Whence then hath it cockle?"

"An enemy hath done this," replied the good-man.

"Wilt thou that we go and gather it up?"

"No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn." (Matt. xiii)

THE DESPAIR OF THE REPROBATE

"Lord, are they few that are saved?"

"Strive to enter by the narrow gate," replied the Lord, "for many, I say to you, shall seek to enter, and shall not be able. But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying, Lord, open to us: and he answering shall say to you, I know you not whence you are: Then shall you begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets. And

he shall say to you: I know you not whence you are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth; when you shall see Abraham and Isaac and Jacob, and all the prophets in the Kingdom of God, and you yourselves thrust out." (Luke xiii)

DEEDS NOT WORDS

"Not every one that saith to Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of My Father Who is in Heaven, he shall enter into the Kingdom of Heaven. Many will say to Me in that day: Lord, Lord, have not we prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name?

"And then will I profess unto them, I never knew you: depart from Me, you that work iniquity." (Matt. vii)

THE LAST JUDGMENT

THE REWARD:—"Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat: I was thirsty, and you gave Me to drink: I was a stranger, and you took Me in: Naked, and you covered Me: sick and you visited Me: I was in prison, and you came to Me."

"Lord, when did we see Thee hungry, and fed Thee: thirsty, and gave Thee to drink? And when did we see Thee a stranger, and took Thee in? Or

naked, and covered Thee? Or when did we see Thee sick or in prison, and come to Thee?"

"Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me."

THE PUNISHMENT:—"Depart from Me, you cursed, into the everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat: I was thirsty, and you gave Me not to drink. I was a stranger, and you took Me not in: naked and you covered Me not: sick and in prison, and you did not visit Me."

"Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?"

"Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me." (Matt. xxv)

THE BEATITUDES

"And seeing the multitudes, He went up into a mountain, and when He was set down, His disciples came to Him. And opening His mouth He taught them, saying:

Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.

Blessed are the meek: for they shall possess the land.

Blessed are they that mourn: for they shall be comforted.

Blessed are they that hunger and thirst after justice: for they shall have their fill.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the clean of heart: for they shall see God.

Blessed are the peace-makers: for they shall be called children of God.

Blessed are they that suffer persecution for justice' sake: for theirs is the Kingdom of Heaven." (Matt. v)

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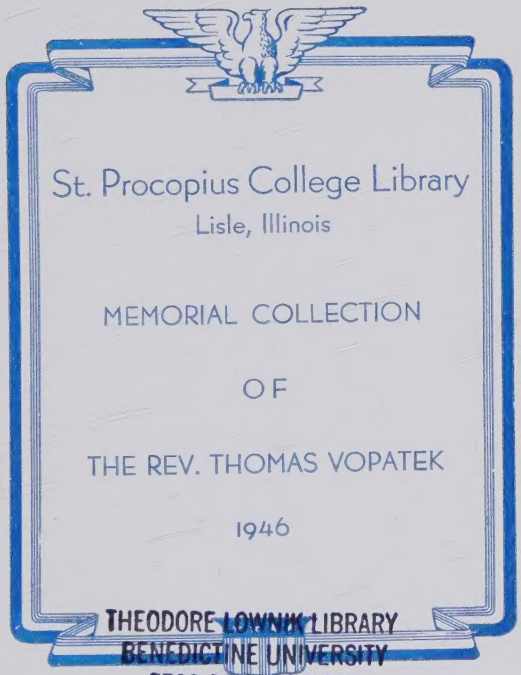

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